Second Class Mail
Registration No. 0-0451
Postage Paid at
ST.CATHARINES, ONT.

Jan
Rev.J.W.VanWoelden
2 Mountview Ave.
Grimsby, Ont.
L3M 1V5

CALVINIST CONTACT
34TH YEAR OF PUBLICATION, NO. 1671 NOVEMBER 24, 1978

PRISONS: Rehabilitation or criminalization?

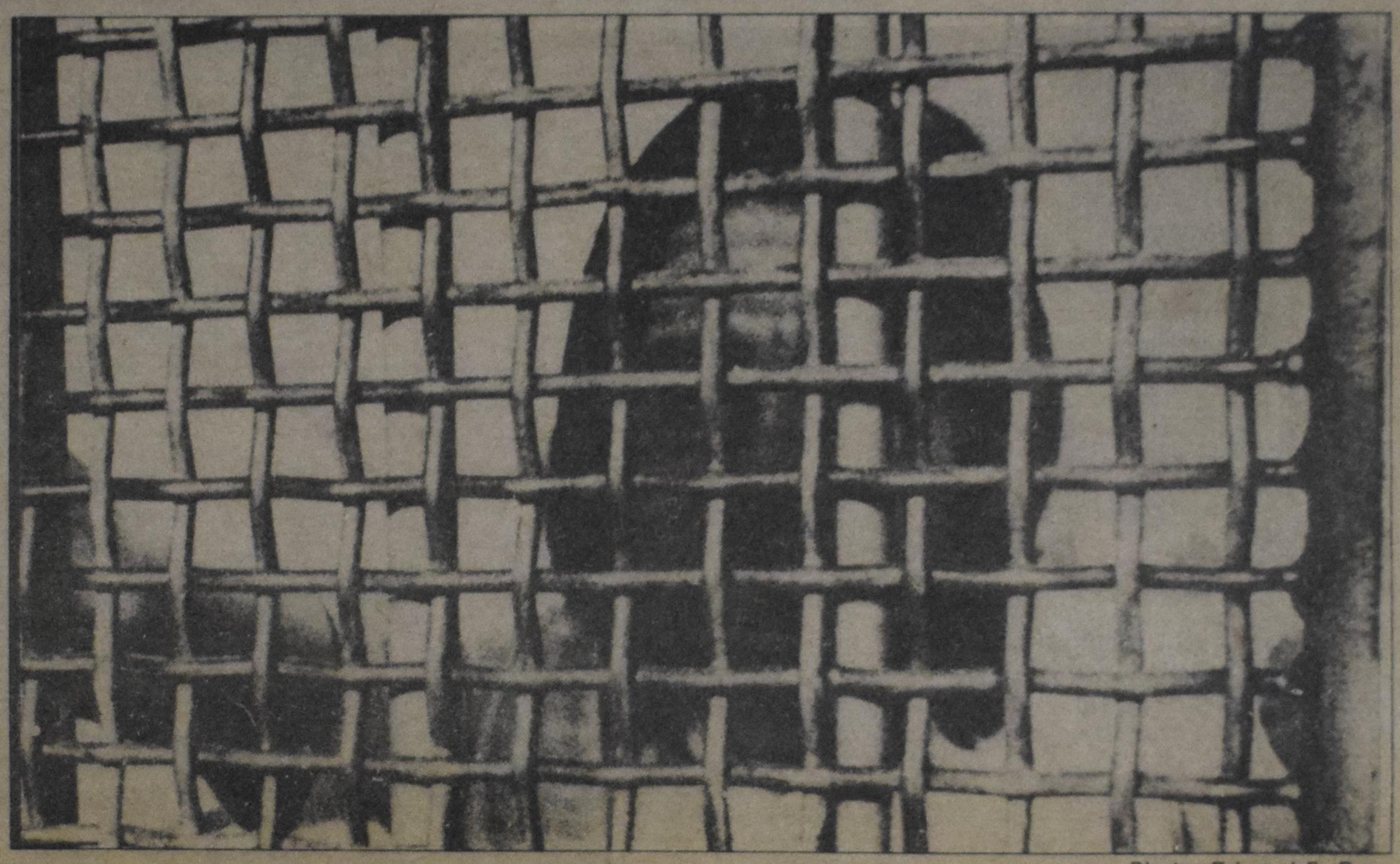


Photo: Edward F. Ryan

by John de Vries

Rev. de Vries is prison chaplain in Montreal, Quebec.

"Hello, this is Fred calling. After saying goodbye last month to prison and doing time, I'm back in the Montreal Detention Centre. Got thrown back into prison last night. Probably it will mean doing my full sentence — life behind bars until March, 1980."

That, in summary, was the content of a recent telephone conversation with Fred, a faithful participant and leader in the prison chapel program at the Federal Training Center, a medium security penitentiary of 460 prisoners in Quebec. Whether it is Fred who calls from another penal institution, or Jacques who wants to talk with me upon readmission to the Federal Training Center, or Jeff about whom I read in the Montreal newspaper article describing his unsuccessful bank hold-up attempt, it is all equally unsettling, if not disgusting.

Prison confirms a person's criminality. The inmate is marked for life and he becomes a member of a deviant prison value community

Firstly, it should be noted that the members of society incarcerated behind bars have little to do with our North American crime. The latest available statistics show that 98.3% of the reported crime did not lead to imprisonment. For 1.7% of the crime reported in Canada there were imprisoned 30,000 criminals in county, provincial, or federal penal institutions. More than two-thirds of these prisoners (20,000) were confined to prison for non-violent charges.

The minority of the criminals get caught. Of those who do get caught, it is those who have no financial or legal resources or who belong to minority groups that make their way to prison. The prisoner is a failure in crime. In our North American society where wealth, power, and economic productivity seems basic to the industrial-production value structures, the prisoner is generally poor and powerless. Yet his homespun theological observations are often both Biblical and Calvinistic. "All people are criminals. We just got caught" (cf. Romans 3:23).

The loss of freedom and opportunity for personal initiative is the most painful human experience. Prisoners are numbered, locked up, and warehoused. The prison milieu allows for no personal prisoner initiative. The prisoner lives in constant fear of being attacked by other inmates. Interaction between the keeper (employee) and the kept (inmate) is cold and antagonistic. The code of the prison subculture responds by denying new inmates the opportunity to talk with guards. The influencable and weak inmate tends to resign himself and becomes a member and participant in the deviant prison subculture. The sometimes dehumanizing treatment of the keepers on the kept results in animal responses. Hate festers in prison. Idleness becomes the devil's workshop!

What about prison as a preparation for a return to life in society? If the prisoner is married everything in prison militates against the maintenance of former relationships and commitments. If the inmate was employed, incarceration means the loss of employment and curtails hopes of having employment upon release. After years of imprisonment ex-prisoners are often released with $50 to $150 in their pocket. How long will this last for the inmate who is bent on catching up on the living he has missed while in prison? Even if the freed prisoner has funds usually he does not have the personal knowledge or self-discipline to manage himself or his resources.

Fellow prisoners, although the prison code, rather than trust unites them, become allies against the keepers — society. After finishing numerous prison sentences, Ernie Hollands testified how good it felt, when upon being re-admitted into prison, his friends greeted him, "Welcome home, Ernie". Until Ernie made his way into the Christian community, prison was the only home he knew. For many prisoners the symbolic prison tattoo stays with them for life.

What can be done about this prison phenomenon? The penitentiary as a penal institution began less than 300 years ago as an alternative to witch burning and corporal punishment. One school of penal thought laid the accent on solitary confinement as an inducement to repentance and a changed life. The other school of thought concentrated on making the men productive and establishing prison industries. Although there may be some repentance and some work projects in our prisons these two penal philosophies were replaced by a focus on job training. This has since given way to talk and action to promote 'rehabilitation' through prison programming and socializ on. However, disillusionment has set in as new programs and professionalism has not brought the anticipated success. Today a thirst for 'law and order' and punishment is regaining popularity. Is it a matter of changing the laws and our prisons, or is the problem more basic?

In North America we are the most punitive people in the Western world. In U.S.A. it is reported that there were 215 prisoners per 100,000 population in the latest annual statistice. (Holland with 18 prisoners per 100,000 population is the least prison-punitive). Let no one suggest simplistic solutions. There are none. The results of sin and poverty will always be with us. However, that does not mean that as a Christian community it is not our opportunity and responsibility to find alternatives to the present failure-prone penal system. The majority of prisoners are repeaters. At last count 73% of the inmates in the Canadian Federal Penitentiary System had prior prison records. Even if one can ignore the millions of prisoner-warehousing tax dollars, one cannot be blind to the wastage of human life behind prison walls.

The nonproductive criminal does not fit into the all-pervasive goal of North American economic growth and security. Perhaps our warehoused prisoners are the logical result of a legal system that functions according to political and economic expediency. "I know it is wrong to build more prisons", said Mr. Smishek, Saskatchewan Cabinet Minister, "but it is the only thing the public will tolerate." As Christians, do we become part of the public that demands its pound of flesh from the lawbreaker?

What is justice and reconciliation for the lawbreaker? Does it possibly mean that the victim and the offender have to get involved with each other after the damage has been done? As a Christian community with radically different values from the Gross National Product orientation of society at large, there is much to contribute to put some humanity back into our faceless criminal justice system obsessed more with legal techniques and property than persons. It was reported that an Iowa father of a murdered son took pains to get to know the murderer and established a relationship with him. While not intending to ignore punishment, this further personal involvement by a hurt father laid the groundwork for true Christian reconciliation. After the forgiven murderer finishes his sentence he will be "free" to live. Rehabilitation rooted in forgiveness tends to be missing in our land. That is both our cross to bear and our Christian contribution to make as concerned Christian citizens.

Should the laws be changed? The former deputy of Corrections of British Columbia, Edgar Epp, makes no reservations when he says that there is little hope for the prison. As long as there are increasingly more prisons there will always be people to fill them. More than one half the prisoners in county jails are there for not paying $50 to $100 fines.

Continued on page 9

This issue focuses on the prison ministry.
See more stories starting on page 7.

inside

Dateline 2
Anne Hutten 3
Church page 4
Pastoral Counseling 6
Prisons 7
Dutch 11
Classified 15
Books 19

Next week

The economy

Viewpoint

Building a spiritual house

Some obscure carpenter built our house 15 years ago. For him it was just another bungalow, never dreaming that people would be living in that house and actually calling it home. Families of various sizes and stripes have lived in that house over its relatively brief history, adding their own decorating tastes to transform the house into a home.

The house underwent a similar transformation process when we moved in a month ago. It was in excellent repair, an indication that it had received constant care during its 15-year life. A touch here and there made it more "ours", if you know what I mean.

Well, these thoughts about the house came to the fore recently during devotions. We often read about Biblical references to the "household" of faith, or a "dwelling place". Old Testament's David often referred to God as his refuge, a place where he would be safe.

And so it struck me a while ago when Paul's letter to the Hebrews mentioned that "we are His (God's) house". How on earth can we be God's house? We often talk about going to *God's* house on Sunday and we often envision God's heavenly mansion full of rooms.

The Bible is full of references about God as builder and it seems as though we give daily reference to God as He is building His church on earth. But there it was in Hebrews 3: "We are His house if we hold fast our confidence and pride in our hope."

God's reference to houses was not really about my brick bungalow or your farmhouse, two storey, split, semi or condominium. He was talking about "spiritual houses" in which we are the "living stones" which build the house, and Jesus Christ is the head cornerstone. Jesus Christ is there with us as that house is being built. And who is doing the building? None other than God Himself. We are *God's* house.

All those who believe in Him are living stones — and that is you and I. We are stacked on top of each other with Jesus Christ as the cornerstone. Each of us is equally important. There is no one stone better than the other for we are all cast out of the same sinful mould. Except Jesus, of course. It is because of His important role as cornerstone that we may be part of this spiritual house.

So there we are as "living stones", forming part of this house. Paul warns the Gentiles, however, that there is a condition to our being these living stones. "We are His house *if* we hold fast our confidence ...." That is also in line with what Christ taught in John 8: "If you continue in my word, you are truly my disciples."

We must continue to follow Christ's teachings, continue to live by the Word. The stones which form part of the wall of your house are dead stones. They won't grow; they will stay the same. Given enough wear and tear, they might crumble, however.

But that is why Christ-followers are "living stones" — constantly growing in faith and constantly living up to our calling as "living stones". It is not hard for us to visualize a house made of brick or stones with each one of those stones representing a believer. If one stone is weak, one or two others will fall and perhaps an entire wall will collapse.

But collectively, if we continue to maintain the purity of the Word and to live as responsible Christians, then *We are God's House.* And when we are His house then *He* will, of course, live in us. How are our lives? Is Christ our cornerstone and does the sign on our front door boldly proclaim: "God lives here"?

Keith Knight

NewsViews

The race has been run

Thousands of men and women took up the challenge to seek office during November's municipal elections throughout the province of Ontario. They were vying for seats on city and town councils as well as boards of education. Municipal politics mean personal politics.

Those who see the need for change in their community can quite simply run for office and, even on a limited budget, can get elected. And so it was that millions of voters went to the polls on November 13 to vote between men and women candidates, 20-year-old college students and retired farmers, conservatives and liberals, Christians and agnostics.

It seems as though, with each municipal election — which comes every two years — there are a more varied group of candidates. There were also a large number of heavily-accented New Canadians this time around, a refreshing indication that virtually everyone gets the chance to speak.

The election results were, by and large, predictable. Incumbents (those who already held office) were generally returned to their seats. Three women were elected as mayors of Ottawa, Thunder Bay and Mississauga.

There were also a greater number of Reformed Christians seeking municipal office this time around ... and many of them won. For many of them it was their first attempt at municipal politics and they may have been surprised at their victory. For others it was their second or third attempt and they have finally succeeded in representing their community.

We would like to hear from those who ran the race, win or lose. We would like to hear from those who were acclaimed to office and who escaped the wrath of the polls. Just drop us a line; nothing elaborate, and no campaign speeches.

To those readers of Calvinist Contact who succeeded in gaining a seat on municipal council or board of education — and I suspect there should be a dozen or so — we wish you blessings in your next two years of office as you attempt to apply your Christian principles to your decisions. A Christian perspective is not always clear when it comes to seemingly routine council or board business, yet the challenge is yours and our prayers are with you.

Keith Knight

Calvinist Contact
99 Niagara Street
St.Catharines, Ont. L2R 4L3
Phone (416) 682-5614

Editor and Publisher — Keith Knight
General Manager — Harry deVries

Accounting — Anje Buma
Advertising — Helen VanOostveen
Circulation — Jenny Tigchelaar
Layout — Anna de Vries
Typesetting — Jocelyn Langendoen

Editorial Council
Rev. J. Geuzebroek, President; Rev. J. Van Harmelen, Secretary; Dr. R. Kooistra, Mrs. I Parlevliet, Rev. John Drost.

Subscriptions
$10.00 for one year and $19.00 for two years. Calvinist Contact is published by K. Knight Publishing Ltd., 99 Niagara Street, St.Catharines, Ont.

Advertising
Display advertising deadline is Friday noon of preceding week. Classified advertising deadline is Monday noon for same week's issue.

Memberships
Evangelical Press Association
Canadian Church Press
Audit Bureau of Circulation
The views and opinions of the writers and advertisers herein do not necessarily represent the position of the editor or the editorial council. All copy may be edited, condensed or refused for publication. Anonymous contributions will not be published.

Dateline:The World

by Rev. Johan D. Tangelder — **Reflection on a gift**

Within two days, four African church members in Rhodesia were abducted from their villages and shot in cold blood. One had an executive position with his church and mission. Farmers and their families have been blown up by landmines or butchered in their homes.

Terrorists from the Patriotic Front were involved in the massacre of 13 missionaries of the Elim mission some months ago. The warfare in Rhodesia is becoming increasingly violent.

Rev. Roy Comrie, a missionary with the African Evangelical Fellowship in Rhodesia, writes: "It is hard to believe that all over this lovely land evil men are planning and executing more acts of murder, torture, rape, looting and destruction, and are right now planting landmines for the unsuspecting innocents who will cross that path tomorrow. In the next 24 hours many lives will be lost in this senseless war. It is increasingly obvious that the goal of the terrorist leaders never was majority rule."

As I read the reports on the conflict and violence in Rhodesia, I started to reflect on the recent World Council of Churches' grant of $85,000, from its Program to Combat Racism to the Patriotic Front of Zimbabwe, the uneasy alliance of Joshua Nkomo and Robert Nugabe against the government of Ian Smith. This grant was not the first one made to a revolutionary movement. The Program to Combat Racism was begun in 1969 and in the first 6 years about $1.5 million was given to more than 120 different organizations around the world. WCC sources claim that aid has always been given for humanitarian reasons. A church leader from Tanzania said: "The aid to the liberation movements is essentially a humanitarian one. The WCC, to my knowledge, does not supply guns and bombs to liberation movements. No military equipment has been provided by the WCC. It's medical aid and other humanitarian services that have been given to fallen brothers and sisters — victims of oppression, even genocide, by so-called Christian governments. Didn't Jesus tell us to feed the hungry, help the sick, and clothe the naked? Did he discriminate or specify which hungry should be fed? The WCC in this matter is simply trying to answer the call of Christ to care for the needy in the world."

Reactions to the latest grant to the Rhodesian guerillas were not long forthcoming. On August 22, the Salvation Army announced that it was suspending membership in the WCC pending on an inquiry how the funds were being spent. General Arnold Brown said: "We have been under enormous pressure to supply our donors with proof that money given to the WCC does not end up as support of armed violence." Rev. Fred Shaw, a Methodist minister who is the African chairman of the International Christian Network, said: "There is not a shred of honesty left in the WCC. They take the money from sincere Christians, often widows and pensioners, and use it to maintain an organization intent on the destruction of that faith which they claim to uphold."

In London, however, Mr. Sandy Kirby, a representative of the WCC Program to Combat Racism, said in an interview: "I accept there have been killings by people who claim allegiance to the Front, but I am convinced this is not the policy of the Front." He felt that the criticism of the gift was "ill-informed" and "plain wrong."

Who authorized the grant? The leadership of the WCC is in the hands of a few key people, and the decision was made by these few. Yet the WCC claims, in international political questions, to represent the Church. The grant by the WCC reflects its political principles rather than a carefully thought through Christian position. The WCC said, in a document released in Geneva on September 1: "We hope that the grant will encourage churches everywhere to make their own protest against the inadequacy of the internal settlement (in Rhodesia) which can only prolong the killing." If this is not a political statement, I don't know what it is. So many of the current liberal or radical causes are one-sided in their selective outrage. South African apartheid and the Rhodesian crisis can always be relied on to raise a banner and an outcry.

The WCC grant has polarized rather than brought healing to Rhodesian's fierce conflict. If ever the Gospel message was needed in Rhodesia, it is now. This Gospel is to be proclaimed to all parties.

The modern world is desperately ill. Christ is still the only hope for the individual, the only hope for the people of God, the only hope for the world, including Rhodesia.

Christians, in our revolutionary age seething with conflict, are to be peace makers. They should function as a healing and reconciling community, trying to bridge the communication gaps between warring parties. Long ago, the Apostle Paul said that the church had been given "the ministry of reconciliation." (2 Cor. 5:18)

ANNE HUTTEN

Recently in Calvinist Contact I advocated plenty of physical activity. Since this is supposed to be a Maritime-flavoured opinion column, I quoted two local people, one a karate expert, the other a teacher of yoga. Both of them stressed the importance of keeping the body in shape. Yoga was mentioned as one possibility in maintaining a healthy body.

It would appear that this is a touchy subject, witness a letter I received from an Ontario reader. This lady felt compelled to disagree with my writing, especially "the type of activity you recommend: yoga". Now, first of all, I did not specifically recommend yoga, but quoted someone else as considering it a useful practice. What I did recommend was physical fitness through regular excercise and relaxation. This may be a mere quibbling over words, since I do yoga exercises myself, in the hope of relieving chronic headaches. (It seems to help).

However, what is interesting is that the lady not only misread my writing; she also backed up her argument by sending me two booklets published by the "Evangelical Sisterhood of Mary." I'm not familiar with this organization, but the name certainly suggests a Roman Catholic body.

It seems strange that Reformed people should use Catholic theology to refute a "heathen" practice such as yoga. After all, our Catechism still officially rejects some Catholic practices as idolatrous.

It's true that today we generally accept many Roman Catholics as brothers and sisters in the faith. But these booklets may not be included. In fact, I think we should be a bit careful in using the writings of other churches to bolster our own views. Let me give a few examples from the booklet "Christians and Yoga", by M. Basilea Schlink.

"These physical exercises — cannot be separated from a mental process — "It *necessarily* follows that the external physical, breathing and relaxation exercises will lead to further exercises to attain self-knowledge and the technique of controlling mind and soul". (Italics mine.) Later in the booklet, we read: "As sinful beings we never have the power to redeem ourselves through *physical and mental exercises, by which we think we can raise ourselves higher and higher in order to become a God-man.*" And still later: "With regard to yoga, a Christian today can only choose between Christ and Belial."

I would venture that the author is guilty of overkill. All those Christians who follow a few yoga exercises at the advice of a doctor to combat specific health problems are not necessarily going to be led astray by the Hindu religion which developed them. Like many others, M. Basilea Schlink uses a bulldozer to run over an ant.

The author's views are further expounded in the other booklet sent to me, "Escaping the Web of Deception." Here he discusses the many temptations facing today's Christians, including drugs, immorality and false doctrines. These are matters which trouble us all, and it is easy to react with the overkill treatment.

Sure, drugs are a bad scene. And no, we don't want to push our teenagers into free sex as a regular habit. But this author suggests that sex education will most definitely result in promiscuity. He points to a direct connection between "confronting children with the facts of life at the earliest possible age" and shattering consequences such as "shock phenomena, severe behavioral disturbances, premature sexual activity, an alarming increase in venereal disease, a growing rate of pregnancy among school girls, a loss of morals and a rise in juvenile deliquency."

This additional bit of overkill rather makes me gag. Sure, the sex business is overdone these days. But as for telling children the facts of life, we certainly have done it. And the oldest, at fourteen, hasn't yet contracted VD. I can't guarantee anything about pregnancy in school girls, having produced sons only, but it seems farfetched to conclude that knowing about sex will automatically guarantee a higher illegitimacy rate. Such well-informed and concerned Reformed Christians as Dr. A. Vander Maas advocate telling kids about sex early and openly.

All of which is intended to make a couple of points: let's give every discussion a bit of thought before resorting to heavy artillery; and let's be careful whom we quote to back up our own views. That applies to my column as well, as I quoted two non-Christians.

A touchy subject, right?

WHAT ABOUT FOOD FOR THE HUNGRY?

FOOD FOR THE HUNGRY is a unique world-wide non-profit emergency assistance and development agency committed to meeting people's real needs. In the past seven years FH International has distributed, directly to the people in most need, more than seven million dollars in food, medical health supplies and emergency equipment.

FOOD FOR THE HUNGRY supplies needed materials, plus specialists, volunteer consultants and qualified field workers for self-help and food-for-work projects, long range agricultural and other development programs leading to self support and self reliance.

FOOD FOR THE HUNGRY is an NGO, a non-government organization, that needs the support of concerned and committed people who become a vital part of the FH team with their material and financial help. It's people helping people - 'LOVE IN ACTION'.

Write for more information - or send your tax deductible contributions to:

FOOD FOR THE HUNGRY
Box 67800 Vancouver, B.C. V5W 3W3

Current audited statement is available upon request.

YES — I CAN HELP THOSE IN NEED.

☐ **I am enclosing $_____ to support your work.**
☐ **Send me Dr. Ward's FREE BOOK "...and there will be famines."**
☐ **I want to work as a volunteer, here ☐ abroad ☐.**

RECEIPT FOR TAX DEDUCTION IS TO BE SUPPLIED TO:

Name: _____
Address: _____
City: _____ **Province** _____ **Code:** _____

Please fill out this coupon and mail to:
FOOD FOR THE HUNGRY, Box 67800, VANCOUVER, B.C. V5W 3W3.

FROM COAST TO COAST

ALBERTA
Brooks-CKBR..... 9:00 a.m. 1340
Drumheller-CJDV(Sat)8:30 p.m.910
Edmonton-CHQT... 8:30 a.m. 1110
Edson-CJYR..... 10:00 a.m. 970
Ft. McMurray-CJOK9:00 a.m. 1230
High River-CHRB .. 8:30 a.m. 1280
Peace River-CKYL.. 7:00 p.m. 610
Taber-CKTA..... 9:30 a.m. 1570

BRITISH COLUMBIA
Abbotsford-CFVR..... 11:30 1240
Burns Lake-CFLD .. 9:15 a.m. 1400
Duncan-CKAY..... 7:30 p.m. 1500
Kamloops-CFFM-FM (Sat)..... 10:00 p.m. 98.3
Langley-CJJC..... 10:05 p.m. 800
Osoyoos-CKOO .... 8:30 a.m. 1240
Penticton-CKOK .... 8:30 a.m. 800
Smithers-CFBV .... 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Vancouver-CJVB ... 9:00 a.m. 1470
Vernon-CJIB..... 10:00 a.m. 940

MANITOBA
Altona-CFAM..... 9:30 a.m. 950
Boissevain-CJRB ... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS..... 9:15 a.m. 810

SASKATCHEWAN
Estevan-CJSL(Mon) 9:30 p.m. 1280
Regina-CKRM..... 10:30 a.m. 980
Saskatoon-CFQC(Sat. 9:30 p.m. 600
Weyburn-CFSL(Mon)9:30 p.m.1190

ONTARIO
Brantford-CKPC .. 10:00 p.m. 1380
Cornwall-CJSS..... 8:00 a.m. 1220
Ft. Frances-CFOB .. 10:30 a.m. 800
Hamilton-CKOC ... 7:00 a.m. 1150
Kapuskasing-CKAP . 9:00 a.m. 580
Kingston-CKLC.... 8:30 a.m. 1380
Ottawa-CFGO..... 8:30 a.m. 1440
Owen Sound-CFOS .. 1:30 p.m. 560
Pembroke-CHOV(Sat)7:00 pm.1350
Sarnia-CHOK..... 8:30 a.m. 1070
St. Thomas-CHLO .. 4:30 p.m. 1570
Stratford-CJCS..... 1:00 p.m. 1240
Thunder Bay-CFPA. 9:30 a.m. 1230
Toronto CHIN-FM... 8:00 a.m. 101
Toronto-CKFH..... 9:30 a.m. 1430
Wingham-CKNX... 10:30 a.m. 920

NOVA SCOTIA
Digby-CKDY..... 5:00 p.m. 1420
Kentville-CKEN ... 5:00 p.m. 1490
Middleton-CKAD .. 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB..... 10:15 a.m. 1270
Windsor-CFAB .... 5:00 p.m. 1450

QUEBEC
Montreal-CFCF.... 10:00 p.m. 600

NEW BRUNSWICK
Fredericton-CFNB.. 10:30 a.m. 550
Newcastle-CFAN.... 9:30 a.m. 790

FRENCH BACK TO GOD HOUR PROGRAM IN CANADA PERSPECTIVES REFORMEES

ONTARIO
CFML-Cornwall.... 9:30 a.m. 1170
CFCL-Timmins..... 9:30 a.m. 620

QUEBEC
CHRS-Montreal.... 8:00 a.m. 1090
CKLM-Montreal ... 9:15 a.m. 1570
CKCV-Quebec City . 7:15 a.m. 1280
CHLN-Three Rivers.. 7:45 a.m. 55[illegible]

THE BACK TO GOD HOUR
P.O.Box 5092, Ottawa, Ont.K2C 3H3

Church Page

Participation in Church life

For oncers only

Must we go to church twice on Sunday? When a boy says to his girlfriend, "Well, you can get one kiss a day, for you don't need more; I will visit you once a week, for I am not obliged to come more often," will we then not conclude that that boy hardly loves her (or not at all) and that he'd better not marry her? How then can we argue that it is enough to go to church once a Sunday, because we are not obliged to go more often — when we really love the Lord with our whole heart?

When we really love God's people and know ourselves joined with the Church which Christ himself bought with his blood, how can we then stay at home sitting in an easy chair in a nice warm room, while at the same time the Church unites in singing praises for her Lord? How can we possibly sing, 'Take my moments and my days, let them flow in endless praise,' when we reason about the second church-service, 'It's not for me!'

Youth and weekends

At various times some of our young people are reflecting behaviour patterns which are in conflict with Christian standards. The session noted also that more and more people are using long weekends to get away from it all, which in some cases also means away from the church service.

A break from work and from the routine at home is quite normal but there is concern that a trend is set that members fly away at every opportunity when there is a break. Especially at Christian feastdays like Easter and Christmas the church should be gladly visited by its members to celebrate together the meaning that these days have for us. The Sunday which is meant to be a special day for the Lord's people should not be allowed to become just another holiday.

(Trowel & Sword)

Two services per Sunday

"Churches that are fully alive to their obligations and duties are churches that each Lord's Day have two services when the Word of God is proclaimed. Some may think this is too much, but it is most certainly not. I know of many, many churches where the church is nearly as full in the evening as it is in the morning; it is full because the people know that each time they come to church there will be food that nourishes for eternal life."

From a Radio Message by
Dr. Joel H. Nederhood.

Reprinted in the bulletin of the Richmond Chr. Ref. Church, Richmond, B.C.

A paradox

I have difficulty with people who come once a Sunday to Church and neglect the second service without valid reason, and say "I love the Lord".

Edmonton II Chr. Ref. Church
Edmonton, Alta.

Let's keep our traditional Sunday

The problem of Sunday work is becoming more severe as an increasing number of businesses and industries are opening on Sundays.

Our God, from the beginning has set this day aside for His children to rest from their daily work and in a special way to worship Him.

According to the Attorney General of B.C., the reason why no new Sunday legislation was prepared, was that only eighteen complaints had been registered during the last year and a half.

Please, take some time out this week and write your City Council, the Attorney General, and your M.L.A. expressing your concern.

Here are some suggestions which you can use in writing your letters. You could mention:

- that you are very concerned about the fact that more and more stores are opening on Sundays.
- that it is very disrupting for families, since Sunday is the only day in the week during which families can do things together as a family.
- that it is essential for the mental health of the people of this province, that they relax and have a day of rest.
- that the effect of many businesses being open on Sundays also makes it competitively more difficult for the small businessman to remain in business.
- that the Sunday Observance Act of B.C. only allows work and services on Sundays which are of an essential nature. This Act ought to be enforced.

First Chr. Ref. Church
Victoria, B.C.

Bulletins should be worth reading

During the past several weeks there have been a number of articles presented to the editor for bulletin publication that have been rather questionable, both in content and in style, or a repetition of a previous article.

Every minister or bulletin editor has struggled with contributions that are questionable for publication. What do you do with them. In most cases the editor exercises his editorial privilege and adds to, deletes, or revises the entire article without necessarily informing the author. That is one of the main functions of an editor.

A good church bulletin must be informative about the activities that may be in progress during the week. This is not saying that the editor is always correct, but it is his total responsibility to publish a bulletin that reflects a reformed world and life view and is in harmony with the general consensus of the particular audience.

The editor will gladly compose short articles once he has received the basic facts, but it remains his privilege to edit all articles presented in whole.

Bethel Chr. Ref. Church
Brockville, Ont.

Pastoral Pondering

Antithesis: Keep the word alive

I picked a book off my shelves by K.J. Popma with the Dutch title: *Eerst de Jood Maar ook de Griek.* In his introduction Popma points out that when the early church went into the world with the gospel it posited the antithesis. At one time, he says, all people of Reformed persuasion knew exactly what was meant by that word. Abraham Kuyper used it as a political slogan. Today, however, when the word antithesis is used it has to be carefully explained. It means: to stand in direct opposition to.

The gospel stands in direct opposition to the way of the world. At no point do the two meet. There is the way of the devil and the way of the Lord, the way of death and the way of life, the way of the spirit and the way of the flesh. These two ways exist in politics, education, entertainment, sports, family and marriage etc. These two directly opposing ways existed at the time of the early church, they exist today, and will continue to exist until Christ comes back. One has to choose.

I also picked up a book by Francis Schaeffer called *The God Who is There.* He also struggles with the theme of the antithesis. He points out that if we let go of the antithesis we as Christians have nothing left to say in this world in which despair and meaninglessness have taken over.

At one time, says Shaeffer, we could speak of right and wrong. We could speak of an antithesis and one could be on either side of the pole. People held to absolutes. Since the beginning of this century, though, a shift has taken place in people's thinking about truth. The general mind that dominates and shapes us today is one that does not think in terms of absolutes, right or wrong, good or bad. This has left many people naked and filled with despair.

Schaeffer writes that if Christians let go of what is so clear in the Bible, namely, the antithesis, then we become nothing. To quote him: "To the extent that anyone gives up the mentality of antithesis he has moved over to the other side, even if he still tries to defend orthodoxy or evangelicalism.

We must consciously build back the mentality of antithesis among Christians. We must do it by our teaching and by example in our attitude to compromise. To fail to exhibit that we take truth seriously at those points, where there is a cost in our doing so, is to push the next generation into the dialectical meal-stream that surrounds us. We better heed these words!

I believe that in many ways we are being influenced by the mind of despair that prevails. Confusion reigns. Many people say they do not know what is right and what is wrong. It is time that we take a firm stand on what is right and what is wrong, lest we be drowned by the wave of despair.

Rev. M. Pool,
Trinity Chr. Ref. Church
Edmonton

Church News

CHRISTIAN REFORMED

Called
-to Chilliwack, B.C., Rev. Anthony De Jager of Bowmanville (Rehoboth), Ont.

Declined
-to Toronto (Second), Ont., Rev. W. Renkema of Aylmer, Ont.
-to Niagara Falls, Ont. and Surrey, B.C., Rev. Anthony De Jager of Bowmanville (Rehoboth), Ont.

Accepted
-to Duncan, B.C., Rev. John De Pater of Escalon, Cal.

New address
Rev. James Poelman, 70 Evelyn St., Brantford, Ont. N3R 3H2 (519) 759-6417

New clerk
Dresden, Ont. — Mr. Harry Devries, R.R. #5, Dresden, Ont. N0P 1M0.

We consider the **Church Page** of this paper to be a bulletin board of Reformed church activities and herein note the changing whereabouts of ministers, new addresses for church correspondence, and brief articles about church related events. All information may be sent to: Rev. J. Van Harmelen, 41 Skyway Village Estates, Palmetto, Florida, 33561.

Canadian Christian Education Foundation, Inc. needs

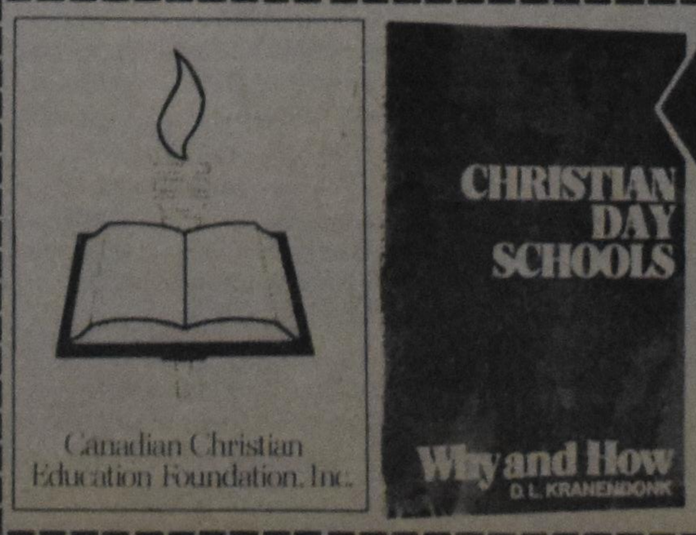
$33,000.00

for producing Christian Curriculum Material.

We're depending on You!

Current C.C.E.F. Objectives

1. Promoting study and research of Christian Education consistent with the Reformed world and life view.
2. Supporting N.U.C.S. educational programs and underwriting publication of text books, teacher aids and other educational tools for use in Christian Schools.
3. Sponsoring educational activities such as workshops and conferences that stimulate curriculum development and teaching.



Canadian Christian Education Foundation, Inc.

Receive this book

FREE with any donation to:

Fred Vander Velde, Exec. Director
C.C.E.F.
2389 St. Frances Drive
Burlington, Ont. L7P 1V3
(416) 637-3694

All donations will be acknowledged with a tax deductible receipt

Back to God Hour community service held in Sarnia

Dear Sir:

Dr. Joel Nederhood, director of The Back to God Hour radio broadcast ministry, addressed a crowd of 2,500 people gathered at the Sarnia Township Arena on Sunday, September 17. The council for evangelism of the Sarnia Christian Reformed Churches hosted this combined evening service attended by the three Sarnia congregations and a large community crowd of listeners to The Back to God Hour broadcasts.

Dr. Nederhood's address was titled: "Is Jesus Still Interesting?" He was joined by Rev. Jerry Vreeman, also of The Back to God Hour, whose ministry in music was appreciated by all in attendance. Also participating in the service was a mass choir directed by Mr. Willie Timmermans. Mr. Art Strybos and Mrs. Cora Bakker were the accompanists. Rev. John Kerssies, pastor of the Redeemer Christian Reformed Church, was in charge of the service.

In preparation of this community outreach ministry, the council for evangelism invited Rev. Howard Vander Well, pastor of the Hillcrest Christian Reformed Church of Hudsonville, Michigan for a Back to God Hour "Forecast Sunday" on August 27th. Rev. Vander Well's gifted preaching ability created a special awareness for the upcoming service.

The effectiveness of this service was evident to all who attended. Dr. Nederhood's message left a deep impression with us all and we rejoice that through the proclamation of the Gospel some were brought to conversion. We in the Sarnia area are grateful for The Back to God Hour broadcast ministry and for the gifts so evident in those who serve us in that ministry. Praise the Lord!

Bert Hoogendam
Sarnia, Ontario

Canada calls for investigation of human rights violations

by John Best

Parliamentary Correspondent, Canadian Scene.

Canada has urged the United Nations Commission on Human Rights to launch an immediate investigation of "gross and persistent" violations of human rights in Democratic Kampuchea (Cambodia).

Reports from refugees and other sources paint a picture of mass repressions in the Communist state, formerly part of French Indochina. Torture and death are instruments of state power. Estimates of the number of executions carried out since Cambodia fell to the Communists in 1975 range well into the hundreds of thousands.

Canada made its call for an investigation in a submission to the Commission last month, and External Affairs Minister Don Jamieson followed up with a statement in the UN General Assembly that the situation in Kampuchea "cries out" for international action.

Mr. Jamieson said testimony of Kampuchean refugees interviewed by Canadian officials in Thailand "clearly supports allegations from a variety of other sources that the government of Democratic Kampuchea has systematically violated the fundamental rights of its citizens". "The repression and the killing are continuing," he added.

The external affairs minister called on UN members to "consider their obligations" to the increasing number of refugees from Vietnam, Laos and Kampuchea now under the care of the United Nations high commissioner for refugees.

To date, Canada has accepted 7,000 refugees from that area, including a number who had previously fled from Kampuchea to Thailand and a number of "boat people" who fled Vietnam in small boats and landed in countries as far away as Australia. Now Canada has increased from 50 to 70 the number of refugee families from Vietnam, Laos and Cambodia which it will accept each month. This means that in the next 12 months an estimated 1,000 additional refugees will find new homes in this country.

Concern about human rights can no longer be contained behind national boundaries, Mr. Jamieson argued. "It is not a matter of laying down to governments how they should fashion their political or economic systems. It is simply a matter of making certain that governments observe the fundamental decencies of civilized life to which they have all pledged allegiance."

The Canadian presentation to the UN human rights commission said the majority of Kampucheans are subject to an arbitrary system of justice, there is no equality before the law, and no freedom of expression "other than what may be authorized by the state." Punishable crimes include lateness for work, complaints about working conditions or lack of food, and having been an official or soldier in the former government. The punishment for these "offences" is frequently death.

Those arrested are imprisoned without food, water or sanitation facilities and are often bound hand and foot. "Executions are carried out with hardwood sticks, hoes and axes which are used to beat and/or dismember the condemned," said the Canadian submission.

Communion with Catholics

Dear Sir:

In "Wat Doen Wij Met De Paus?" in the Oct. 27 C.C., Dr. Vlijn mentions that fortunately here and there Protestants and Catholics dare to work together, even celebrating the Lord's Supper together.

In my opinion, this can only be a sentimental appreciation not carefully thought out with keenness of mind. We, true Protestants trust only in Christ as Saviour. Our Saviour's words we take literally: "It is finished."

The cross is not complete as far as our Catholic friends are concerned. Rosaries, and paid masses for the dead, and purgatory after their death indicate they do not believe the blood atonement was sufficient. Besides, to use the expression "accursed idolatry" is an appropriate Lord's Day description of the Catholic belief in trans-substantiation, ie., the twining of the bread and wine into the body and blood of Christ.

Sorry, Dr. Vlijn, until our R.C. friends get a Pope who radically goes back to the Bible, I can not rejoice with you in closer contact with them, let alone celebrating the sacrament together.

Peter Tensen
Grimsby, Ont.

Good articles

Dear Sir:

Just a few lines to let you know that I enjoyed reading the article: "Getting beneath the surface: the Christian response to literature", by Dr. Deane Downey so very much. You have done a great service to your subscribers to have this excellent piece printed in the October 20 issue of Calvinist Contact. It is of a high calibre and I can only say that this and also the article by May Drost, "Have your teenagers read a good book, lately?" enhance reading Calvinist Contact.

It is so true that May Drost writes about how important it is to understand the world we are living in. And to ignore that curbs cultural sensitivity and puts Christian witness in jeopardy. Dr. Downey comes to a similar conclusion at the end of his article.

I hope you may keep going on in this direction and may stay in a situation in which you are able to use the freedom we have in Christ for opening windows and equipping your readers to better service in the world where we all have our calling.

Martha Habermehl
Winnipeg, Man.

Making contact through music

by Maaike and Jory Lindeman, Montreal

We are a mother and daughter team, volunteers at the Federal Training Center in Laval, P.Q. My mother plays the organ during the worship service and afterwards I play guitar and we sing. We find that where other things might fail, music reaches even the inmates you would think or find unreachable. Many were the times that we felt the tension hanging heavy in the air, but it would noticeably ease up once the music and singing started.

We have yet to meet one person who does not listen to a song that holds a special meaning to them, it may be about God, love, or life in general. There is always one song that will make a person stop and listen, which means we are one step closer in making contact with the prisoner.

Once this contact is made, it is much easier to gain their trust. There is so much going on inside those prison walls, that an inmate needs to be constantly on his guard for fear that another inmate may possibly do him injustice. So we find it very rewarding when, through music, we have found a mutual bond between the people inside and the people outside the prison walls.

Conversations are then brought about, and their personal needs and grievances are a little easier to discuss. So with open minds, we listen, and want them to realize that we care about what happens to them. If we can get a few of them to know, and believe, that there are still people who care, then we have achieved our goal.

NON SMOKERS deserve to pay less

for car and fire insurance

They do at Maplex General. Because our experience has shown that abstainers have fewer accients, fewer home fires. That's why we can insure for less.

LEN MONSON INS.
416-745-8252
representing
Maplex General Ins. Co.
in Metro Toronto
and surrounding areas.

SUPPORT OUR COMMUNITY PROJECT

Christian Care for the Elderly.

Holland Christian Homes Inc. Owned and operated by its members. Annual M.F. $25.00 per family, or $250.00 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.

Celebrate Christmas in Haiti!

Not in person but with a gift to our Haitian brothers and sisters in Christ.

You can help reduce malnutrition in a Haitian community by 10% among children between birth and five years of age.

Remember His gifts and His Gift.

This Christmas—celebrate—with a gift of love in the name of Jesus Christ.

C R W R C of Canada
P.O. Box 235
Grimsby, Ontario
L3M 4G3

☐ I want to celebrate Christmas in Haiti. Here is my gift of $ _____

☐ Please send me information concerning the needs and how my gift will be used.

Name _____

Address _____

Newman is guest speaker at farmers convention

The Honourable William Newman, Ontario's minister of agriculture and food, will be a guest speaker at the 1978 annual convention of the Christian Farmers Federation of Ontario on December 7.

Christian farmers from across the province will be gathering at the University of Guelph from 9:30 a.m. to 4:00 p.m. on that Thursday to hear reports, elect officers, adopt a budget for 1979 and hear speakers on the theme: "Government involvement in agriculture: How much and what kind".

Newman will speak at 1 p.m.

Ben Vandezande, executive director of Outreach, a St. Catharines area political action group of Christians will speak at 2 p.m.

Federation membership has climbed by 20% this year and now stands at 600. The Federation's executive board is not proposing an increase from the present $100 membership fee. But members will be urged to pay more as this fee is not high enough to cover the total budget.

A draft resolution on government supervision of marketing boards will be debated by the meeting as part of the theme.

The meeting is open to the public but pre-registration ($10.00 per person) by mail (Box 47, Drayton, N0G 1P0) or telephone (519-638-3063) is requested.

French-language witness

On September 5, 1978 in Quebec City, the Francophone Reformed Evangelical Alliance was established. This Alliance intends to lay the groundwork for beginning a monthly periodical, be involved in the publishing of significant Reformed works in the French language and eventually to form an indigenous French Reformed Church. Classis Eastern Canada of the Christian Reformed Church has already granted formal recognition to this new fellowship, and CRC Home Missions has been asked to help fund some of the initial expenses involved. Both Classis and Home Missions were involved in the initial discussions that led to the development of the Alliance.

Focus

South African evangelism theme of assembly

PIETERMARITZBURG, South Africa — The South African Christian Leadership Assembly (SACLA), to be held from July 6 to July 15 next year, will bring together a broad spectrum of evangelical leaders from that troubled land. A major objective, according to the sponsoring committee, will be "to discover what it means to be faithful and effective witnesses in South Africa today."

The gathering is expected to bring together from 5,000 to 10,000 participants. Key leaders from the Afrikaans churches, the South African Council of Churches, and other evangelicals will take part in the conference. Translation facilities will be provided for the benefit of the various linquistic groups in attendance.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Frustrating experiences

Harold Blake Walker is a well known preacher and the author of many excellent books. He describes frustration as follows: "It means to be thwarted by fences we cannot get through or over, to be blocked by circumstances beyond our control. It means to want something we cannot have, striving for something that forever eludes our hand, reaching for something that's always beyond our grasp. Frustration is the experience of wandering into dead-end streets and blind alleys and getting nowhere for all our trying." There are many illustrations of that kind of frustration in life.

Frustrations are part of living in today's world. There is no escape from them. We must learn to face our frustrations in a creative way, not allowing ourselves to be conquered by them. We can be defeated by the frustrating experiences but we can also grow through them.

There are various reactions that people take towards the frustrations of life. Some people become very hostile and angry. Experiments with rats and mice have shown that when these animals are repeatedly blocked in an attempt to get at their food they become vicious and angry. They will even turn on others in the same situation. Many people are like that when they are repeatedly thwarted in their attempt to get ahead in life. They strike out in anger at the members of the family or at society.

Then there are those who try to escape from their problems. Alcohol gives them temporary relief, or they may find some other form of escape. The approach that some people take is a devil-may-care attitude towards life. No one can really escape frustrations no matter how hard they try, because running away from them means that you are only going to meet new frustrations at the end of the road. There is another type of frustration and that is the frustration of people who live with uncertainties. We never know exactly what is going to happen. We don't know what the future is going to bring so we can approach the uncertainties of life by taking a polyann approach. For people who take this approach, life is no longer an adventure, but something that must happen to us. They aren't ready to handle their troubles and difficulties, they don't necessarily have the inner strength to face it so they keep on dreaming that something wonderful may happen along the way.

How should we face our frustrations? I believe we must look at our frustrations honestly and squarely. There are problems that may be beyond our control, but we can control our inner attitude towards them. There are events over which only God has control — events which we cannot change, but we can take a journey into the heart and mind of faith and seek out the resources that give strength in conquest.

I have lived a good bit of my youth in farming communities and I have often thought of these men and women on the farms. Many of them have done very well by themselves, but they are always dependent upon the amount of rainfall, the warmth that comes during the summer months, the length of the growing season and they are always dependent upon the things they cannot control. We can say that after all there is nothing you can do about it, you just accept it. We can expect that God will send rain and sunshine in His season and we know that by the law of averages there will be times when the crop is not so good. There are also times when the crop will be excellent and that things do often balance out in that way in the scale of life.

We ought not to make ourselves miserable by trying to do what is impossible, but we should learn to accept it. I think it is important that we learn to accept our own limitations. We shouldn't think of ourselves as being supermen and superwomen. We aren't that kind of people; after all there are things beyond our control, but we can control our attitude and we can control our approach to life. One of the most important keys to conquering our frustrations is to gain the victory over ourselves. We must deal first of all with our sinful self.

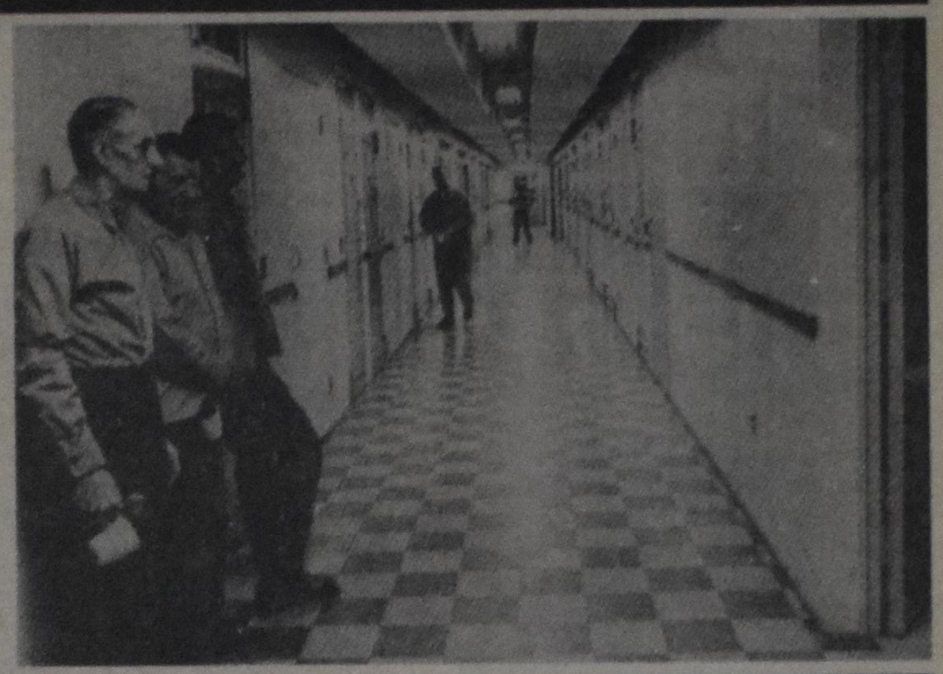
Demosthenes was a stutterer but he became an orator by constant practice and by dedicated work. Robert L. Stevenson was an invalid, yet he has thrilled all of us by some of the stories that he has told. In both cases the conquest had nothing to do with the external circumstances — it was a victory of the heart. Instead of allowing our feelings to take over we must seek to build within ourselves the kind of strength that enables us to face life's frustrations. So often we feel boxed in by life's circumstances and we aren't able to control certain things and for that reason we become desperate, angry and deeply frustrated but actually as a Christian we ought to look at life as an adventure.

We must take risks, we face uncertainties and all of us have a need to be able to face these difficulties in life, but at the same time to look for that kind of excitement which grows out of life's uncertainties. If everything were so carefully planned, life wouldn't be much of an adventure but it is the fact that we dare to take risks that we gain victories in life. It is like those explorers that traveled uncharted oceans and moved over large tracks of land expecting to find new worlds to conquer. It is like the excitement of a mountain climber who gradually wedges his way upward until he reaches the top. We need that kind of excitement in our lives to make it really worthwhile and the fact that we don't know what tomorrow is going to bring, or the next day or year but we can trust in the fact that there is one who holds the key to the future and we can rest in that knowledge.

We are going to have obstacles and difficulties in our life, but I always like the 11th chapter of Hebrews that recites for us that list of heroes of faith. The characteristic of each one of those persons is that they had some obstacles and by faith they were able to overcome these obstacles. That's the example for us. Not that life is going to be smooth and certain — we're going to be frustrated but we can control our own hearts and our own inner feelings and our own attitudes so that in this way we move steadfastly on in the adventure of life until we reach the final goal.

One of the favorite greetings which we hear so often is "Well, how are you?" There are many people who cannot answer this question too well because they consider it as a kind of question that enables them to tell everything that happens to be wrong with him. It is a good thing to remember that, "How are you?" is a greeting and not a question.

AN INSIDE LOOK AT PRISONS



An expanding prison ministry

by Rev. J. de Vries Jr.

After the initial trials and fumbles endured during the first year of ministry, the second year as chaplain at two St. Vincent de Paul penitentiaries, Centre Federal de Formation (medium security) and Institution Montee St.-Francois (minimum security), has resulted in a growing ministry and always will be. Normal Christian values may be inappropriate in the oftentimes heartless penitentiary. Similarly, behavior and values considered appropriate inside the walls are often contrary to those of the chaplain and visiting Christian volunteer. As such, the Christian in prison is "a fish out of water". Consequently, the chaplain is often on the fence trying to bring mediation, understanding, and reconciliation between the inmate and staff.

As a neophyte chaplain it was painfully realized this year that personal ideals and expectations either had to be scrapped or altered in light of the oppressive reality of our penal system. In this abnormal atmosphere there is much human degradation. The prisoner and staff are confronted with moral dilemmas never confronted by a citizen on the outside. Despite the hostage takings nearby, the assassination of a penitentiary director in our region, the political tension of Quebec, and the realization that new buildings and new programs do not make new people, this year has been a rich year in the ministry of the Word behind walls.

Although I am the protestant Chaplain, my work can no longer be limited to the Anglophone prison population as was expected previously. The political climate, new language laws, shifts in population, and a spiritual vacuum in Quebec are together opening unanticipated opportunities for ministry that includes the Francophone resident. The ministry of the Word focuses itself in four weekly worship services — one English and one French in each institution. These services are supplemented with midweek Bible Studies and Life Enrichment Groups. Bible correspondence courses are also made available for a deepening of Scriptural understanding. Never before in Quebec history has there been a Protestant French ministry in these institutions.

It has been one of my goals to build a Christian community inside the prison walls. Contrary to the media reports, the prisoner tends to have social difficulties. But once he senses genuine acceptance from the chaplain or visitors he avails himself, despite peer pressure, to learn more about this "crazy" thing that brings the volunteers into the chapel visitation program. Soon he longs for the support of this caring community.

Never before did I feel so appreciated as I did after a vacation absence and cancellation of services when we resumed worship services also attended by several visitors. As the anglophone population is a strong minority with fewer English programs, the chapel programs are natural for them regardless of true interest. On the other hand, the francophone attendance is growing to the bewilderment of a confused staff. This is unheard of! Man's political and personal problems are becoming God's opportunity for transformed lives!

'Why these new opportunities?' you ask. There is a moral and spiritual vacuum in Quebec. Increasingly more post-Vatican II francophone Christians are visiting these two penitentiaries. With their anglophone visitors, these Christians are the incarnational backbone of the Christian prison ministry. The Christian community inside the walls established links through the visitors with the Christian community outside the penitentiary. Before they are released the inmate knows where he can find a support community outside the walls. Several ex-prisoners have become active members in one of these visiting French churches. (Two former inmates have found in this congregation two eligible and marriable girls!)

Because my style of ministry is so different from the sacramental ministry of my Catholic collegue, the staff was skeptical. With time this ministry has been seen as positive and necessary. Consequently more doors have opened for new ministries. Now it is possible to have family worship services inside the walls.

Another new opportunity has enabled me to personally escort groups of francophone inmates to church worship services in the community. Last year, this would have been impossible. Of course it is the prisoner who decides his future upon release. But with thanks to the visitors and these community Christians, the seeds of life have been sown and fertilized. The opportunity for new life has been given in every sense of the word — socially, emotionally, and spiritually.

The one-to-one ministry is not unlike ministry to the handicapped or crippled. Inmates' resources to resolve their personal and family and spiritual problems are very limited. The corrosive and pressure-cooker atmosphere of prison is not conducive to good health and growth. Loneliness, helplessness, and hopelessness often serve as bridges to a realization of the offer and reality and claim of Jesus Christ. No person or situation is the same. Families are ministered to when possible.

> ... Of course it is the prisoner who decides this future upon release. But ... the seeds of life have been sown and fertilized. The opportunity for new life has been given in every sense of the word — socially, emotionally, and spiritually.

Some prisoners on the program return. That is disheartening. However, some never return and enter a Christian community. Others leave with unprecedented and newly-found self-respect. None who participate in the chapel program leave without in some way being confronted with God's claim on their life and future. These prisoners are not unlike the lepers of Christ's day. "How will they believe in Him whom they have not heard (or seen)?"

The fact that Christians are visiting our "leper colonies" results in the most unbelievable observations. Recently, a group from the chapel was granted unprecedented permission to attend the wedding of two regular visitors. One inmate however, had second thoughts about going to a non-alchoholic Christian wedding. On the drive back to the penitentiary it was this inmate who spoke with enthusiasm about the openness and spirit of acceptance among the wedding guests. The observation resulted in a 20-minute discussion about opening one's life to the right kind of spirit that will give an ultimate release from problems, that is, the Spirit of Christ that was so evident a reality. The group now wants to go back to visit this church community again.

Lives do change!

by Mr. P. Van Essen, Trenton, Ont.

Jane's husband is serving a four-year sentence in Warkworth Penitentiary, a medium security institute. He is an agnostic. Jane herself is searching for peace and a more meaningful life. Back at home, in New Brunswick she had come in contact with Rev. Tony Van den Ende and through him a little fire has been kindled.

In order to be closer to her husband, she now resides in Trenton with her two small children. To be able to make regular visits to the penitentiary she will stay with us for a few weeks until she has found a home or apartment of her own. Because of her sincere searching, hour-long discussions at our home are the inevitable result and the Bible is our constant source of wisdom for guiding this precious soul to our loving Lord and Saviour.

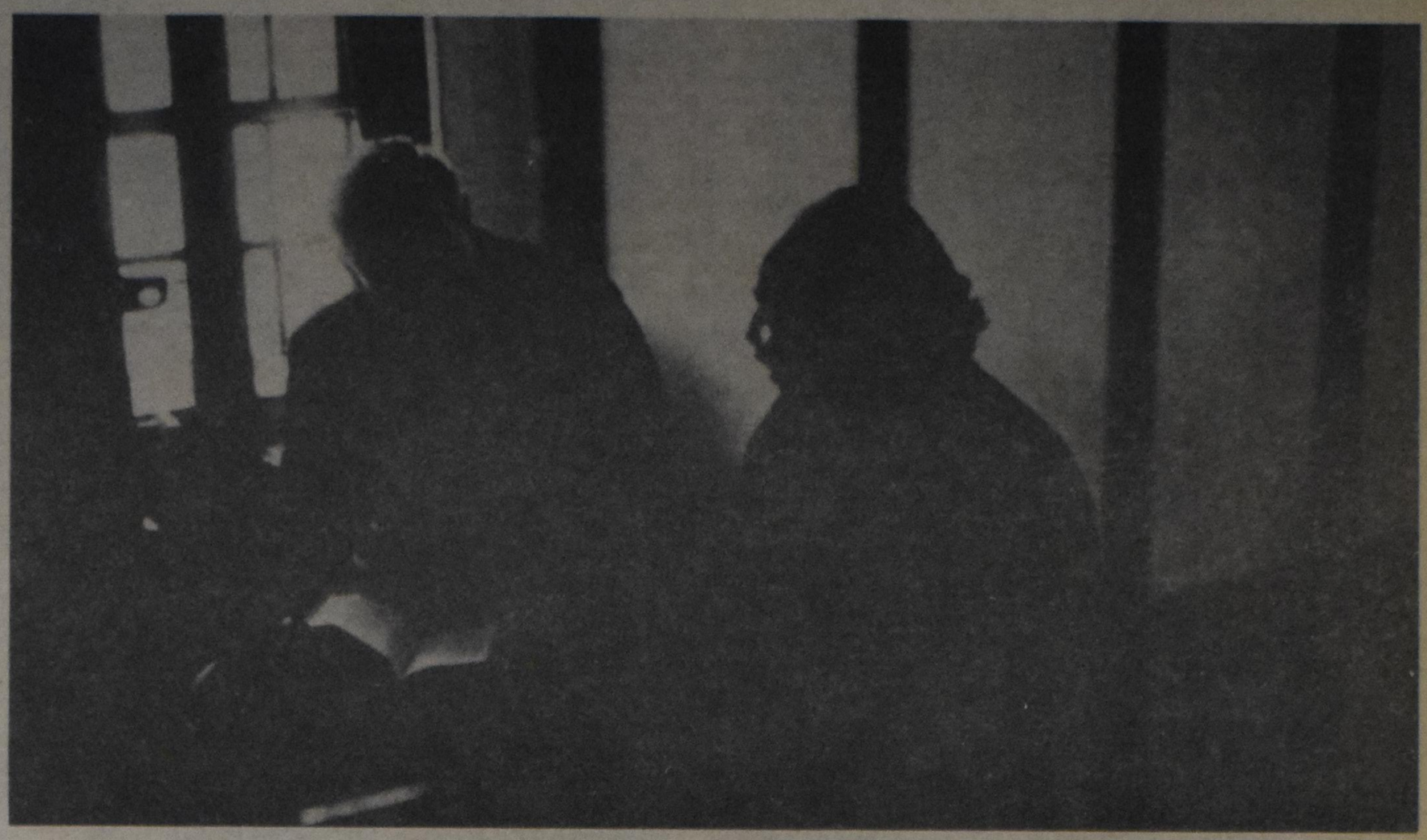
My wife has a (good) habit of marking up her Bible — mostly underlining in red — and when one day Jane got hold of her Bible it kept her busy reading for a couple of hours. "My, you have got a Bible that gives me a lot of answers," was her remark. More discussion followed. One Sunday afternoon we found ourselves so engulfed in our discussions and search for answers that we shockingly realized that it was past supper time. That night Jane remarked, with tears of joy in her eyes and almost with a shout: "O.K., I am ready to be baptized! What keeps me?" Have you ever heard that said to you? Oh, we read about it. Remember the beautiful story in Acts 8 where the eunuch said to Philip, "See, here is water. What is to prevent my being baptized?" But nowadays it is a little different is it not? As an adult we cannot be baptized without first having received proper catechatical instruction. And that can take quite a few months. It was painful, but we felt that she had to be prepared for some delay.

It must have been kind of shocking to our pastor at first, but thank God we have an understanding pastor. After his arrival at the house and a telephone call to Rev. Van den Ende it was decided that the baptism and profession of faith would be in three weeks. Proper announcements could then be made in the bulletin and during this period Jane would make regular visits to the parsonage to become more familiar with different aspects of the church.

Three weeks later, a tall, blond young woman went up front to kneel and so publicly give her heart and life to her Lord and to receive the token of sins forgiven. As she rose, her face was radiant and tears of joy appeared in her eyes and on her cheeks. As the people filed past her to wish her God's blessing it has evident that she was not the only one with a tearful eye.

PRISONS

Remember the prisoner at Christmas



by Rev. John de Vries, Jr.

For the families who belong to a Christian church, Christmas is the best time of the year. Families unite, gifts are exchanged, carols are sung, programs are enjoyed. However, for hundreds in our communities Christmas is the most difficult and lonely time of the year. "Who cares?" asks the prisoner. Witness the unnoticed Christmas-season suicides in the penal institutions every year. God does care for sinners and criminals. That is the reason the Christian church celebrates Christmas. How will this message of hope be communicated to the lonely and forgotten inmate behind bars?

First, it will be important to find the penal institution nearest to your home and church. There is usually a penal institution — jail, prison, penitentiary, training school, or detention centre within 25 miles of every church. After establishing contact with the institution's chaplain or responsible liason, a group visit from your church will open the door to meaningful discussions with the emotionally starved inmates. At least one quarter of our incarcerated population get no letters or visits from friends or families at all. Visitors from the community and Christian church become the visible presence of Christ to these inmates. As the discussions and relationships develop, the visitor becomes the light of Christ, in the prisoner's world of darkness, loneliness and depression.

However, not everyone can visit prison. Penal institutions are to be visited more by mature Christians rather than the over-zealous bleeding heart. Yet these people and others who cannot visit the prison are free to develop a responsible pen-pal relationship with an inmate. Such contacts may be arranged with the assistance of the institution's chaplain. The persons who have started this kind of letter-writing ministry from their homes or wheelchairs may want to use their church address as their contact point. This will guard against any possible unanticipated security risks.

Life in prison is intolerably boring. Through contact with a visitor, the inmate may be motivated to use his skills for the service of others. Recently one inmate has grown immeasurably in personal self-respect after he was motivated to put his artistic skills to make get well cards for needy individuals.

Another group that participates in a St. Vincent de Paul chapel program is pooling their electrical and renovations skills to assist their visitors in making some much needed reparations in their church building. Besides helping others in need, these kinds of experiences give a great amount of personal satisfaction to inmates heretofore subjected to a humanly degrading prison experience. Prisoners must be motivated and trained to learn to help others. Christian visitors can fill this vacuum in the prisoner's program. It is one means to communicate the message of Christmas.

As the relationship between the visitor and prisoner develops, the visitor may wish to invite the prisoner to the Christmas worship service in his church in consultation with the institution's staff. The prisoner's exposure to a new family of friends in the church community can greatly enhance his future plans to radically change his life-style and associations for the better.

When inmates on such a temporary leave were able to address our Montreal congregation, the wide gap between the world of the prisoner and the congregation was bridged. As such, Christmas, the celebration of God's bridging the gap between Him and fallen man, becomes a meaningful model for Christian involvement in our penal institutions. The Christian visitor is the mouthpiece and the body of Christ in our penal institutions today.

These are only a few suggestions of what your church or your friends may do to make Christmas 1978 a celebration that will continue into the new year as the prisoners are remembered. Although it is beyond the scope of this article let us not forget the peculiar difficulties and stigmatized predicament of the prisoner's spouse and family. And what about the victim of crime? The need to establish personal reconciliation between the victim and the offender is another area of ministry that needs to be explored and developed.

The concern and love of Christians expressed to the prisoner through visits, letters, or special projects is the expression of Christ's love in the flesh. It lays the foundations for truly changed lives. The prison doors are open. Let us not forget to identify with those who are in prison.

Our help is a necessity

by A. Jaarsma, Trenton, Ont.

Quite a number of people have asked lately: "What do you people do at Warkworth Penitentiary?" And although my husband and I are, in a way "Johnny-come-latelies," as far as the activities of members of our congregation at Warkworth is concerned,and it may seem for that reason presumptuous to act as the spokesman — or rather woman — for the group, we think that it may be a good idea to tell you all a bit about it.

It all began five years ago, when the "Life Singers" went out one day to sing at Warkworth Penitentiary. Mr. Peter Van Essen of the Trenton Christian Reformed Church went along, as a chaperone. We felt now, however, that God had a hand in Mr. Van Essen's decision to drive out with the young people.

A casual conversation, after the singing, led to a personal visit, correspondence, more visits and then to the formation of a Bible discussion group, which became so well attended that re-inforcements were required. And still the groups grew. At present six people are on hand on Wednesday nights to give guidance and leadership at these meetings.

Next to those who are active in the Bible discussion and prayer groups, are some who write to the inmates, visit them on a one-to-one basis, attend chapel services where new contacts can be made, concern themselves with the inmates' families, and generally make them feel that they are friends and care about them.

And this is the most important thing, because a lot of them get out on parole or release and are soon back in because nobody cares very much. They have lost touch with the outside world and feel lost when they don't have the walls around them.

Our task, as we see it, is to help them feel at home once more in the world of work and play, love and worship. They have to learn all over again that life "on the outside" is not a bed of roses; that there are unreasonable people, mean bosses, uninteresting jobs, rising prices; that there is grinding work on an 8 to 5 basis not as inside, just one or two hours daily (if they are lucky enough to have any job at all, because there simply isn't enough work to go around)

So out they come with all these strikes against them, some with a record as long as your arm. Who is going to give them even a temporary home? Who is going to stick his neck out and give a guy a chance to try an honest job? Who is going to encourage him, when he comes home from work with aching muscles he's forgotten he had, and with hands covered with blisters from the unaccustomed work? Who is going to be willing to socialize with him, receive him, visit with him, take him places, to church, the beach, fishing, or a show? Who is going to try the stickly job of teaching him to budget his money — to forego present pleasure for future advantage or needs? And who is going to stand by him when he trips again and finds himself back in jail somewhere? Who is going to be his friend, even then?

Well this, more or less, is what we are trying to accomplish. Someone asked recently: "How do you get to be a counsellor, or whatever you call yourself?" And our answer was: "We just call ourselves friends." And that's the way it is. That's what the guys "inside" need, a friend on the outside who is willing to phone a wife and make sure the family is O.K.; buy a special occasion card for him to send to a loved one; be at the gate when he's allowed out on a pass; sponsor him when his parole is coming up; and show that we care very much!

For that we don't need a university degree in sociology, psychology or philosophy. But we do feel that we need God very much to guide us. We need Jesus as our Lord and Saviour, so that we can walk in his love and his light and share this with the guys. We need the Holy Spirit, so that we may have the courage to battle against the forces of darkness that have such a firm grip on our poor friends "on the inside."

PRISONS

Impressions of my first prison visit

by Michael P. Folkema, Montreal

At 6:15 p.m. Sunday, we arrived at the entrance to the Federal Training Centre, north of Montreal. Our group was subjected to a routine security search and passed through three remotely controlled doors to enter the prison grounds. This visit to attend the worship service conducted by the institution's Protestant Chaplain, Rev. J. de Vries, was my first look inside a penitentiary.

While I lived near the maximum security penitentiary in Prince Albert, Saskatchewan I drove daily along the fortress-life prison and its towering concrete walls. Although I had wondered what kind of people and conditions were inside these walls, I was now about to get my first glimpse inside.

Upon entering the spacious, green prison ground, I was reminded of a college campus with grass, rows of stately maple trees, clean sidewalks, and dormitory buildings. But it was a momentary illusion. To the side there were concrete walls topped with electrified chain-linked and coiled barbed wire. In the shadow of the walls a group of inmates were playing baseball, yelling words of encouragement, sometimes in French and sometimes in English.

Several early arrivals greeted us at the locked chapel door. They were friendly and eager to talk. The chapel, which was the better building on the grounds and was shared by Chaplain de Vries and his Catholic co-frère, reminded me of some Roman Catholic churches I had been in. Inside, the four visitors from different Protestant churches sat in a circle with a dozen English speaking inmates. Due to the competition of a popular film shown in another building at that time, I was told that many of the normal worshipping group were not yet there.

The service was informal and seemed very appropriate. The topic of the service was "Loneliness". After reading in turn from the Bible several residents talked about what loneliness meant to them. But somehow I didn't feel like I was in prison any more. The distinction between visitor and prisoner seemed blurred.

After the service we enjoyed coffee and discussed freely with inmates their prison life, their problems, and attitudes toward life. It struck me that all these inmates were so very young — early teens to mid-twenties. Jack (22 years old) spoke to me first. He had lived and grown up in Laval, only a few miles from the penitentiary. Unlike many prisoners he had a family who visited him weekly. Although he was serving a five-year sentence for armed robbery his goal was to put his prison-learned trade of plumbing to good use when he would be released.

Other inmates I met seemed more pessimistic. Donald, age 26, had no family or friends to visit him. He had already served 10 of his 20 year sentence for a murder committed when he was 16 years old. He asked about jobs on the outside but having been in so long he lacked understanding about the types of jobs that might be available to him.

Rolland, aged 25, was also concerned about work and his release program. He spoke about God in an abstract way. God was there somewhere but it didn't really affect his life. He had a strange sense of humour, perhaps due to longtime confinement. He said he had tried to hang himself in his cell last Wednesday. When I showed concern and asked why, he laughed, "Ha, Ha," and continued," When I jumped off the chair, the strand of toilet paper around my neck broke." A big joke to him but it did not seem funny to me at all.

Later the same evening we stopped next door, at the minimum institution, Institution Montee St.-Francois. Here the service, conducted by a visitor had been completed and the security measures were more relaxed. I spoke with Rich who said he was no longer cynical about visitors after he had become a Christian in prison. Although he was soon to be released it seemed as though his problems — bad family situation, alcohol, emotional instability — still remained. Silently I said a prayer for Rich. He said he would never come back to prison again. Apparently three-quarters of the released prisoners come back.

Time passed quickly and it was time to say goodbye. It was easy for me to cross the moonlit grounds and leave prison. For those to whom I had talked to tonight it was very different. At 10:30 p.m. the guard would make the roll call and each prisoner would be locked up in his cell for the night. One guard would stay to monitor any unusual noise of activity. As I left I thought about the effects of the visits made by Christians to prison. It made me realize that as Christians we have both the privilege and obligation to visit and help those less fortunate than ourselves.

Visitors do make a difference!

by Ken - 2314, Institution Montee St. Francois [med. security], Laval, Quebec

In June 1976, I came to prison. I won't take the time to describe the hell that one goes through upon entering prison. Most depressing is the thought that you are now a reject. After one year of movement from institution to institution I was transferred to Centre Federal de Formation, St.-Vincent de Paul. I discovered that visitors were coming to see the residents on a regular basis. Initially, I was totally confused. First, society locks us up and now they come to visit us.

I did dare to try out these visitors and found that these people did not hate us. They came to talk, sing, and share their message of hope and love. It did not take long to realize that these faithful visitors were sincere. They had something — a purpose in life. What they had to say made good sense. The focal point of their life was Christ. I listened and especially recall the work of one visiting Montreal professional football player. i made the decision to make room in my life for Christ. Not all prisoners go this far but all enjoy the contact with people from the outside. And seeds are sown to help guys get themselves together.

While some guys do their "time" with sports or hobbies, I need and profited from the fellowship with the visitors. They cared. They have become my friends, and hopefully, my future neighbors.

Before coming to prison I would have thought someone was 'nuts' to visit a place like this. The news media gives such a dark and bloody picture of penitentiary life. Now I know otherwise. Hate breeds hate, and love breeds love. The visitors bring love that some of us have never experienced. They are the difference that brings hope. I find these people very real. This is a welcome change for us from the professionalism and phoniness and empty promises of staff. This realness and honesty with us allows a guy to be himself.

I have seen several guys change radically as a result of contact with the visitors. It is a joy to see a life changed. No one has told me that life would be a bed of roses when I leave prison but these visitors have shown me how to get over the bumps. Thank you, visitor!

Prisons: Rehabilitation or criminalization?

Continued from page 1

It is understandable why there has been basically little change in imprisonment policy in the last 200 years. Can our economy afford to have less prisoners? It is reported that Ontario's fourth largest industry is prisons. The roots of prisons are deeply entrenched in the economic and political structures of communities. Prisons are an industry. What about the church's responsibility to the thousands of baptised members locked behind prison walls?

Will changed laws make offenders responsible to the victims? Will victims be motivated to get involved with the offenders? A California experiment in which 130 families adopted a prisoner reduced the rate of return to prison by 50%. The tax saving of $20,000 to $25,000 per inmate per year is minimal in light of the value of a person's God-given dignity and his new-found lease on life. After months of regular visitation by members of a St. Vincent de Paul area church, four ex-prisoners have become active members of this new Christian church family and value community. Prisoners do change when they are exposed to the incarnational love of the Christian community. Yet there is much that militates against the realization of meaningful punishment, forgiveness, reconciliation, and true rehabilitation.

"Sorry to hear what happened, Fred," concluded our telephone conversation, "I'm glad you called. I'll tell the members of the visiting Christian Action group where they can reach you by letter. Let's keep in touch."

B.C. League of Christian Reformed Ladies' Societies celebrates 20th anniversary

by Nell Vissers and Romy Vander Bos

Mrs. Vissers was league delegate to the celebration and Mrs. Vander Bos is league secretary.

A spirit of joy and thanksgiving prevailed, as more than 320 women came together for their fall convention in Burnaby, B.C.

Soon the Church building was filled to capacity, and at 10:00 a.m. the morning session began. What better way is there to begin a new day than by singing praises to our Lord? A brisk sing-song, led by two sisters, Emma Bouman and Irene Hoogland, was enjoyed by us all. "This is the day that the Lord has made. Let us rejoice and be glad in it."

The president of our league, Mrs. Jean Nyman, opened the meeting with prayer, and welcomed everyone to this special convention, in which we would commemorate our 20th anniversary as a league.

Then she introduced Mrs. Romy Vander Bos who shared with us a poem which she had written especially for this occasion, called, "Celebration".

Three of our five former presidents who attended the convention, were asked to come forward, and were presented with a beautiful corsage. They were: Mrs. N. Van Laare, Mrs. W. Hol, and Mrs. Delleman.

Our morning speaker was Rev. D. Pierik from Burnaby. His message was entitled, "Who Are You and What do You Have to Give?"

Many ideas of women's place in today's society are based on tradition rather than the Scriptures. Using some examples (Prov. 31, Joel), Rev. Pierik reminded us to be careful when using the Scripture references, and to keep in mind the culture of those days.

Also, Christian authors, who have studied and written much about women in society often impose their opinions on the readers. Their examples should not necessarily become our models.

The Bible does not give us a clear-cut answer as to the woman's place in a Christian community (the Church). In I Tim. 2:12, Women are forbidden to teach and to have authority over men. But then, in the Jewish culture of that day, women were not allowed to be educated, so they were to be quiet in Church.

In Gen. 1 we read that both men and women were created in God's image, each created as a unique person, complementing one another. They were created to be creators under God, and given the mandate to manage the earth. This mandate is characterized by partnership, in a covenant with God.

Rev. Pierik challenged us to use the gifts we have received for God's glory, and for our neighbour's well-being. This will give true joy and fulfillment. The self-fulfillment that the world seeks after, only makes people more demanding and selfish.

How then, can we live in today's world? First of all, we must see that we cannot escape today's culture. We are exposed to it, and influenced by it, whether we like it or not.

Today's culture is characterized by:

-The rejection of the child. The greatest single cause of infant-mortality in North America today is child-abuse. Millions of unborn babies are murdered every year by means of abortion.

-We see gluttony next to starvation.

-Materialism is wide spread. Our selfishness and greed do not allow us to give time to those who desperately need it. Often, our possessions possess us, and take up all our extra time.

A short question period followed the inspiring message. It was evident from the discussion that again we had been called to a renewed dedication to our Lord.

A dinner was waiting for us in the gym. Everyone had a good time meeting many friends, exchanging greetings and bits of news. Before we knew it, it was time to return to the Church auditorium for the afternoon session.

Again, we started off with a singsong. Then, Mrs. N. Van Laare, our first league-president, was introduced. She reviewed some events from our 20 years history.

Our very first convention was held in Oct. 1958. There were 150 ladies present from 13 societies. Today we have 22 societies, and more than 320 ladies attending. Mrs. Van Laare expressed gratitude to the Lord.

We all enjoyed a beautiful singing solo, given by Terry-Lynn Dryfhout. She sang two selections. "Thou Wilt Keep in Perfect Peace", and "Songs of Praises".

Our afternoon speaker was Miss Vera Boodt, missionary nurse in Brazil. She delighted the audience with her sparkling personality and sense of humor.

We heard her tell how the Lord called her to work in Brazil, just when she was ready to go on furlough from Surinam to Holland. She went to Brazil, and found there much poverty and disease. The powers of darkness were very evident.

A love-offering was taken for the mission-work in Brazil and amounted to $800.

And so, another convention, which had been a day of celebration and praise, had come to a close.

We all went home with grateful hearts, rejoicing in God's goodness.

Richmond, B.C.
October 1978

CELEBRATION

Hitherto the Lord has helped us!
For a moment now we stand
And remember all the blessings
We received from His right hand.

Look to Jesus, Christian women,
He's the "Rock of Ages" still.
Build on Him, the sure Foundation.
All your needs He does fulfill.

Walk with Jesus, Christian women,
He's the Master, good and kind.
Follow Him with true devotion.
Peace and freedom you will find.

Work for Jesus, Christian women.
All He's given, pass it on!
Blessed are the cheerful workers,
If in love for HIM it's done!

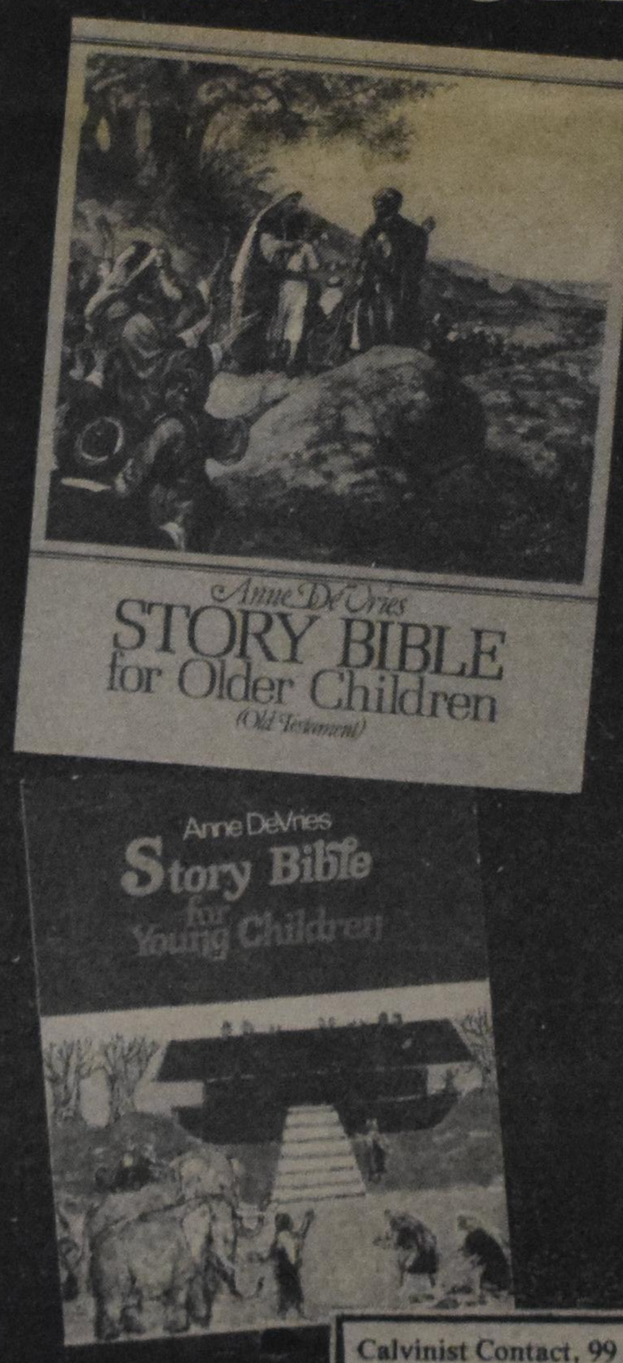
Show compassion, Christian women.
Tell the world about God's grace.
Share the "Good News" with all mankind,
Then they too, can sing God's praise.

Sing His praises, Christian women.
Let your whole behaviour be
A reflection of His kindness.
Plainly there for all to see.

"Ebenezer!" Oh, Lord Jesus,
Lord of Life, Whom we adore,
Father, Son and Holy Spirit,
Lead us onward, evermore!

R.V.

Calvinist Contact bonus offer:



Calvinist Contact is widely read in the Canadian Reformed community because it reflects the community's thoughts and concerns, and functions as a central bulletin board of community ideas and events. It features articles on church, politics, agriculture and education from a reformed point of view. Its content includes regular contributions on both doctrinal and practical nature.

But we would like more people within the community to read it. That's the reason for the Bonus offer. If you should subscribe to our paper before January 31, 1979, at the present rate of $10.00 we will send you, free of charge, a copy of the excellent daily devotional book, *Daylight*. But if you should take a two-year subscription at a reduced rate of $19.00, a copy of the recently published *Bible Story Book for Young Children* by Anne de Vries will be sent to you. And at a lower rate of $27.00 for a three-year subscription we offer a copy of the *Story Bible for Older Children* [*O.T.*] also by Anne de Vries. Store prices of these books are $4.95, $9.95, and $12.95 respectively.

This offer is extended to you as a new subscriber and to anyone who sends us the name of a new subscriber. Renewal payments sent in before Jan. 31, regardless of the due date of the subscription period, will also qualify you for one of these bonus books. However, payment must be enclosed with the attached form.

One of these books for a subscription to Calvinist Contact.

Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Please send Calvinist Contact for
☐one year at $10.00 with a copy of *Daylight*.
☐two years at $19.00 with a copy of the *Story Bible for Young Children*.
☐three years at $27.00 with a copy of *The Story Bible for Older Children* [*OT*]
To:
Name _____
Address: _____
☐New ☐Renewal — month due _____
☐Please send the book to ☐the above ☐the name listed below.
Name _____
Address _____
Payment enclosed. Must be postmarked no later than January 31, 1979.

WAARVOOR WERKEN WIJ?

Werken voor God!

God wil dat er gewerkt wordt, maar gewerkt in afhankelijkheid van Hem. Hij wil dat die handen, die dag in dag uit zoveel werk verrichten, ook elke dag af en toe gevouwen worden tot gebed.

Als we onze knieën buigen, onze handen vouwen, dan zijn we volslagen hulpeloze mensen. Dan kunnen we niets. Daarin wordt uitgedrukt dat we alles van God moeten verwachten.

De dichter van Psalm 84 zegt dan dat het zó echt in orde is: Welzalig hij, die al zijn kracht en hulp alleen van U verwacht. Dan leeft en werkt de mens niet slechts om in het zweet zijns aanschijns brood te vinden, neen, dan is hij Gods medearbeider, dan is hij bezig op Gods wereld aan de uitvoering van een goddelijke opdracht.

De bijbel brengt ''het gewone leven'' onder het gebod van God. En ook in dat gewone leven, dat leven van arbeid, wil Christus met ons zijn, zoals de discipelen midden in hun gewone arbeid op het meer van Galilea plotseling zagen: het is de Heer! en Zijn overvloedige zegen op hun arbeid ontvingen, en ervoeren.

Heel het leven wordt door Christus opgeëist. Geen moment mogen we ons onttrekken aan de gehoorzaamheid aan Jezus Christus. Ook niet in het arbeidsleven. Wie zo leert leven, begrijpt het woord van Paulus: uw arbeid is niet vergeefs in de Heer.

Zinloos, ijdel is ons werk binnen de vicieuse cirkel van de om onze zonden gevloekte wereld. Maar Christus heeft deze vicieuse cirkel doorbroken. Heel ons leven heeft daarin een nieuwe zin en een nieuwe inhoud gekregen en dus ook het leven van de arbeid. We weten nu waarvoor we werken en waarvoor we leven. Niet voor de dood, maar voor Gods grote toekomst, als de vruchten van ons werk, ook van het gewone dagelijkse werk onzer handen, in het nieuwe Jeruzalem zullen worden binnengedragen. (Openb.21:16) cf Dr.G.Brillenburg Wurth, Het Christelijke leven in de maatschappij, blz.257. Dan staan we ook als verantwoordelijke mensen voor God, want we worden door Hem geroepen, aangesproken, en we moeten een antwoord geven, niet alleen met woorden, maar ook met daden, met ons hele bestaan.

En dat is nu de roeping die in Christus tot ons uitgaat ook met betrekking tot onze arbeid en die ons alleen kan verlossen van de ban van het massamensdom in onze vermechaniseerde en vertechniseerde maatschappij, die ons alleen ook ten aanzien van ons gewone werk weer onze menselijke waardigheid kan hergeven. God doet in Christus op ons Zijn goddelijk beroep. God vordert in Christus ons op, om ook in onze dagelijkse bezigheden Hem te dienen. Mensen, patroons zowel als arbeiders, werkgevers zowel als werknemers, die dat in hun leven kennen mogen nog zozeer leven in deze gruwelijk vermassificeerde wereld, waar elk mens een nummer dreigt te worden - in vele gevallen is geworden - en waar niemand in dat onpersoonlijke bedrijfsleven zich meer voor iets aansprakelijk voelt, zij worden, door God aangesproken, dank zij Zijn goddelijke roeping nu toch weer waarlijk mensen met nieuwe, echte menselijke verantwoordelijkheid zowel tegenover God als tegenover hun medemensen'', a.w.

Wellicht zal iemand zeggen: u ziet het toch wel wat idealistisch. Zo is het leven niet. Zo zien velen hun arbeid niet. Waar werken ze voor? Voor geld voor hun gezin, voor hun hobbies, voor hun toekomst, een hypotheekvrij huis als ze met pensioen gaan.

Niemand zal ontkennen dat hiermee geen belangrijke dingen worden genoemd. De arbeider is zijn loon waardig. Hij moet zijn gezin met eer en met God onderhouden!

De rentmeester uit Lukas 18 denkt aan de toekomst en neemt van tevoren allerlei maatregelen en hij wordt daarom zelf door Christus geprezen. Maar ... is dat nu het hoogste doel? Mogen we daarin het doel van ons werken laten opgaan?

Dan vergeten we toch dat God onze Opdrachtgever is en dat we aan Hem verantwoording schuldig zijn. Dan vergeten we dat we tot arbeid worden geroepen. Dan vergeten we dat het er in ons leven juist op aan komt en om moet gaan, dat God in ons leven door ons werk wordt geëerd!

J.VanHarmelen.

Wij lazen voor u:

Gedichten vanuit een Christelijk leven

Onderweg opgetekend, door Cornelius Lambregtse; uitgegeven door J.H.Kok te Kampen. Rerecenseerd door Ralph Koops.

Dit boekje van zo'n zestig bladzijden bevat gedichten van de bekende Cornelius Lambregtse. Velen van u zullen deze Nederlandse Amerikaan kennen vanwege zijn boeken Het Scharlaken Koord, en In Zijn arm de lammeren. De schrijver, die in 1947 naar Amerika emigreerde, en sinds 1950 bij de uitgever Eerdmans in Grand Rapids werkt, is lid van de Netherlands Reformed Church.

Op treffende wijze vertaalt hij in begrijpelijke taal veel van wat alzo ''beleefd'' wordt in een mensenhart. Het boekje gaat vooral over de liefde tot onze medemens en onze liefde tot God.

Deze dichter die zelf zegt dat hij geen dichter is, leeft dicht bij zijn Heer. Als kind stond hij reeds bij het kruis, ''vlak vooraan''. Hij leeft intens mee met z'n medemens. Hij geeft toe dat pietisme en bevindelijkheid ziekelijk kunnen worden maar zegt eveneens dat ''gezond pietisme en gezonde bevindelijkheid wel degelijk bestaan''.

We vinden gedichten over bijbelse figuren zoals: Ikabod, Thomas, Job, Johannes Doper. Over de laatste schrijft hij in verband met Elia:

De kleur van beider hemelvaart is vurig rood,
Elia spot vanuit zijn wagen met de dood,
terwijl de Doper, die de dood nooit had geducht
bedaard het hoofd op 't blok legt en zijn cel ontvlucht.

Ontroerend schrijft hij over advent. Hij heeft het vooral moeilijk met Kertmis omdat jaren geleden zijn enig zoontje van drie jaar vlak voor Kerstmis lag te sterven.

Ik citeer nog een gedicht voor u over Mozes:

De man Gods staat op Nebo's kale top,
statig en stil, als uit de rots gehouwen,
en neemt het panorama in zich op
van bergen en van groenende landouwen.

Zijn baard wuift zachtjes op de dunne wind--
een kleine witte vlag van overgave;
zijn scherpziend oog speurt in het rond en vindt
de plaats waar God hem aanstonds zal begraven.

Dit is dus 't land, beloofd aan Israel,
waar dit hardnekkig volk - zijn volk - zal wonen.
Een glimlach plooit zijn lippen: het is wel,
wel ook, dat Jahweh 't hem nog wilde tonen.

Zijn blik streelt 't wijde landschap aan zijn voet
totdat zijn ogen niets meer onderscheiden,
want het verleden treedt hem tegemoet
en neemt hem mee naar lang vervlogen tijden:

Hij ziet een biezen kistje in de vloed;
en Jochebed, die hem naar God leert vragen;
die Farao, die hem heeft opgevoed;
de slavenbeul, die hij heeft doodgeslagen.

Dan ziet hij kudden schapen, zonder tal,
en ook begint de braambos weer te branden -
of is 't de berg? de vuurkolom in 't dal? -
hij bergt 't gebogen hoofd in beide handen.

't Verblindend licht groeit tot een volle zee -
een vloed - van liefde en van eeuwig leven;
die voert zijn ziel gelijk een scheepje mee.
En zo heeft Jahwehs knecht de geest gegeven.

PERSOVERZICHT

by Carl D. Tuyl

In deze elfde maand van het jaar, op de elfde dag, om elf uur herdacht Canada haar 102.653 gesneuvelden. Op de daarop volgende maandag kwam onze vrijheid tot uitdrukking in gemeentelijke verkiezingen. We leven nog in het elfde uur van mogelijkheden...

•'t Heerlijk avondje kwam dit jaar vroeg in Ottawa. De Minister van Financieen diende de nieuwe begroting in. Er waren niet veel verrassingen, het ingebouwde streven bevatte wat vitamine voor onze vermoeide economie.

•Premier Rene Levesque heeft weer van zich laten horen. In een pas gepubliceerd boek verklaarde hij dat souvereiniteit's associatie geen afzonderlijk staatsburgerschap voor Quebecers vereiste.

•De politieke atmosfeer in Nederland is onthutst. Aantjes, de voorzitter van de regeringsfractie in de Tweede Kamer werd tot aftreden gedwongen toen zijn onzuiver politiek verleden aan het licht kwam. Er heerst grote verslagenheid in de gelederen van de C.D.A., de nieuwe confessionele partij.

•Onderhandelingen tussen Egypte en Israel zijn tot stilstand gekomen, alhoewel vertegenwoordigers van beide landen verzekeren dat er nog wel hoop is voor toenadering. Carter heeft beide partijen tot bezinning geroepen.

•In Rhodesie werd voor de eerste keer het geluid van oorlog gehoord in de hoofdstad Salisbury toen guerilla's van het Front van Patriotten de stad met raketten bestookten.

•Een zekere mate van rust en orde kwam tot stand door de ijzeren hand van de militaire regering in Iran. De politieke onrust in dat land baart allerwegen grote zorgen, en het staat te bezien of de Shah zich kan handhaven.

•Het Rode Kruis vermeld grote hongersnood in woestijngebieden in Ethiopie.

•Na een soms komiek-achtige oorlog tussen Tanzania en Oeganda hebben nu de troepen van Amin het bezette gebied in Tanzania ontruimd.

•In Engeland ondervindt de regering weinig medewerking van de vakverenigingen in het streven om de inflatie tegen te gaan. Voorstellen om een nieuwe loonronde tot een verhoging van 5 procent te beperken werden door de arbeidersbeweging afgewezen.

•De gemeenteraad van de Engelse hoofdstad heeft weer een heel ander probleem. De vroede vaderen daar beraadslagen zich over de wenselijkheid en mogelijkheid van het oprichten van een monument ter nagedachtenis aan de uitvinder van de W.C. Ik ga de gemeenteraad schrijven dat ik er voor ben.

de levens geschiedenis van Pieter Vermeulen

Gemeente Velsen©

door Gé Verhoog

37

De meester ziet een opkringelende rookwolk na, dan zegt hij overtuigd: ''Ik weet een ding rotsvast:voor God is ieder mens hetzelfde. Daar ga ik vanuit want de ene helft van het mensdom heeft zich kunnen handhaven en een zogenaamde beschaafde wereld gesticht, de andere helft ligt naast de varkens in de goot, niet anders willend. Nu zie ik het als plicht die mensen aan hun verstand te brengen dat het leven andere eisen aan hen stelt en het niet als doel gezien kan worden in de goot te blijven liggen.''

De heer Hovy knikt instemmend. ''Dit levensdoel is waardevol en idealistisch, maar u weet dat de weg erheen bitter zwaar is.''

''Er zijn lichtpunten,'' de meester haalt zijn portefeuille uit de zak, zoekt naar een knipsel, ''ik trek de grenzen wat strak, maar vanzelfsprekend kan dit niet: onder hogere standen loopt geboefte rond en onder de verachten zijn pracht mensen. Daar heb ik wat ik zoek, ik knipte dit uit een krant, ik zal het voorlezen: ''Daar zijn nog exempels te noemen, eens kwam een wagen, beladen met erwten, spek en bonen naar de Heide, gezonden door de families Van Tuyll van Serooskerke. Tussen het avond eten vond een der hongerenden echter een zilveren theelepeltje en het tekent het vaak edele hart in de ruige borst dezer kerels, dat het lepeltje gebracht werd, waar het behoorde te zijn.'' Hij ziet met een blijde triomf in zijn ogen op: ''Dat is een polderjongen van de verachte, beruchte Heide geweest.''

''Zou het gestrooide zaad al ontkiemen?'' vraagt de heer Hovy zich af.

De meester bergt het krantenknipsel weg. ''Dit zijn de kleine lichtpunten in een donkere wereld.Wat voorts de Heide betreft: die keten die leeg kwamen zijn nu bewoond door rondreizende stoelenmatters en scharenslijpers, soms harmonikaspelers in de kroegen. Als ik daaraan denk, kan de moed wel weer eens behoorlijk in de schoenen zakken, want die vechtpartijen op zaterdag en zondagavond, het gelal en gekijf, de vele idiote kinderen uit dronkemansgezinnen waar ook de vrouw grif meedrinkt om de ellende te vergeten... Gelukkig wil men nu een politiepost vestigen in IJmuiden. Onze goeie, ouwe, trouwe Gijs is nog echt de dorpsveldwachter, die geen dronken kerel aankan.''

Het dorp Velsen blijft nog steeds in de eeuwenoude rust voortdommelen?

De meester haalt even de schouders op. ''Het ligt in de aard van de historie; hier rust werkelijk een rijk verleden maar het zal wel veranderen door de vaart der ontwikkeling, hoewel ze tot op heden zich van alles hebben gedistancieerd. Wat Wijkeroog betreft, dat er zo dicht bij ligt: ook daar komen mensen wonen die te maken hebben met reparatiewerkzaamheden en ambachten, maar de Engelsen hebben verleden week hun laatste kerkdienst gehouden omdat allen terugkeren naar Engeland: hun werk is voltooid, het kanaal is er. Half Wijkeroog is vertrokken, maar de winkel van Franklin bestaat nog, daar drijft de heer Scheeres een goed zaakje: pittig, bescheiden, altijd lachend manneke.''

''Ik zal bij hem mijn sigarenvoorraad aanvullen,'' besluit de heer Hovy, ''ik wil deze heer Scheeres leren kennen en meteen contact houden met de Breesaap. Apropos, hoe staat het met de school wat de ruimte betreft?''

Even zucht de meester. ''Dagelijkse moeilijkheden en woekeren met ruimte; het is een verheugend teken dat er ruimte tekort is, maar het werk zelf lijdt er geducht onder. De nieuwe hulponderwijzer Schreuder, die naar u weet verleden jaar de heer van Apeldoorn verving, is soms ten einde raad. De kinderen leren wat moeilijk en dit alles in twee lokalen, twee klassen, oud en jong bij elkaar, stil en rumoerig, bang en brutaal -''

De heer Hovy heft de vlakke hand op de mahoniehouten tafel. ''Toch gaan we door, we zullen raad schaffen. De openbare school op de Heide wil men opheffen. Ik stel voor onze houten school die geen speciale kerkelijke richting kent en dus christelijk nationaal is, te behouden op de Heide en de openbare school te verplaatsen naar IJmuiden aan zee. Misschien kan daar later ook een school van onze zijde komen. Wat denkt u hier van?''

De meester denkt diep na. ''Ik blijf van mening dat ieder mens vrij moet zijn in de keus, al ben ik blij dat mijn school gemengd is: ik heb Rooms Katholieke kinderen, Oud-Katholieke en kerkelijkvijandige, en dan de vele kinderen met ouders die voor het christelijke geloof kozen. Met de groei van dit dorp zullen er nog meer verschillen komen, dat is niet tegen te houden. Welnu, momenteel zijn een dertig kinderen op de openbare school en de meesten komen van IJmuiden, terwijl onze school een tweehonderd leerlingen telt en ergens lijkt het mij logisch dat onze school een permanent karakter krijgt op de Heide en dat de openbare school naar IJmuiden aan zee gaat.''

De heer Hovy knikt instemmend. ''Met al uw ijver voor de godsdienst der vaderen bent u ruim van opvatting en niet kerkistisch...''

''Waarom zou ik? Het christendom is in wezen verdraagzaam.''

Als beiden elkaar de hand ten afscheid reiken weten zij, dat hun diepste levensdoel hetzelfde is.

Het wordt in de komende weken een punt van bespreking: de school moet vergroot worden, maar op welke wijze en hoe moet het gefinancierd worden.

Dominee Heldring, de opvolger van dominee Doedes, belegt in overleg met de meester een vergadering in IJmuiden en eenstemmig is men van mening, dat in IJmuiden een school moet komen - zelfs twee scholen. Op de Heide is de christelijke, daarom in IJmuiden een openbare; de kinderen zijn lopen gewend en de ouders kunnen kiezen. Opvallend is dat driekwart van de bewoners van IJmuiden aan zee en van de Heide hun kinderen op de school van de meester willen hebben; dit is niet alleen vanwege het christelijke onderwijs maar vanwege het vertrouwen dat de meester geniet.Op zijn school wordt niet gevloekt en gescholden, de meester heeft een evenwichtig humeur en is strikt rechtvaardig, daarbij geestig en soms bijtend ironisch, maar altijd gaat er een rust en kalmte van hem uit die de mensen nodig hebben.''

Zo wordt de Christelijke Nationale School op de Heide een gevestigde school en is geen Amsterdamse zendingspost meer. Het committee acht nu de tijd gekomen zich los te maken van de school; deze werd immers destijds gesticht uit verantwoordelijkheidsgevoel tegenover de kanaalgravers. Nu het gereed is en men officieel de school voortzet kan het niet meer van het committee uitgaan, maar zal een bestuur dat gekozen wordt alles moeten leiden met behulp van de plaatselijke schoolvereniging. Men zegt echter wel een regelmatig geldbedrag toe maar de school moet voortaan op eigen wieken drijven.

Het duurt lange tijd voordat alles is georganiseerd, maar het komt in orde ; de heer Hovy blijft tot aller vreugde voorzitter van het nieuwe schoolbestuur. Vele jaren duurt het voor de ouders goed doorkrijgen dat zij de schoolvergaderingen geen eens per jaar behoren bij te wonen en dat ze zeggenschap bezitten.

''We hoeven niet te komen, alles gaat toch goed?'' menen ze.

''Als we ons huis bij de school betrekken hebben we voorlopig ruimte genoeg,'' plaagt de meester zijn vrouw bij het opnieuw zoeken naar de oplossing

Ze schudt lachend het hoofd. ''De helft zou desnoods kunnen, we zouden in één kamer moeten wonen, en koken, en - de kinderen kunnen zich ook schikken, als het moet kan alles.''

''Ik zou een keet kunnen bouwen,'' spint de meester door.

''Of een hol in de grond,'' helpt ze. ''Zou ik reuze vinden,'' bemoeit Frits zich in de problemen. ''Laten we in een hol gaan wonen. Vind ik veel leuker dan in een huis.''

Niemand komt uit het probleem. In de zomer zitten de kinderen van de laagste klassen buiten, als het tenminste goed weer is, maar wanneer en hoe lang is het in de kuststreek mooi en goed weer? Daarbij is de winter lang en komende...

''Ik kan een extra collectereis maken,'' bedenkt de meester, ''maar er is zoveel geld nodig: ik denk aan leningen bij een bank, maar welke bank waagt zich hier aan? In elk geval is een collecte mogelijk en een verzoek aan de omliggende kerken om ook eens voor de Heide te collecteren kan ik herhalen in de hoop, dat men dit voorstel niet afwijst.''

''Waarom doet men dit toch niet?'' verwondert zijn vrouw zich. ''Is er een beter doel denkbaar?''

De meester haalt even de schouders op. Misschien vindt men het een bodemloze put, onze Heide; misschien wil men ons dwingen dit werk op te geven om verlost te raken van een troep Heide-bewoners... Bovendien offert de mens eerder voor de verre blinden, onbetekenende heidenen dan de heidenen in hun directe omgeving.''

''Dit laatste is een schot in de roos,'' vindt juffrouw Vermeulen.

Intussen gaat het werk door; op een zondag onderneemt de meester met zijn oudste zoon een wandeling door de eenzame duinen naar IJmuiden, waar hij een zondagschool begint, de derde.

''Je bent nu acht jaar,'' zegt de meester tegen Frits, ''je mag helpen met het uitdelen van boekjes en versjes overschrijven. Als je groot bent, kan je deze zondagschool van mij overnemen, wat denk je daarvan?''

Frits knikt hevig met een kleur van verrassing. Hij is er van overtuigd dat zijn vader overal aan meewerkt en elke dag bezig is. Hem te helpen lijkt hem reuze.

''We geven deze zondagschool een naam,'' zegt de meester, als de jongens en meisjes onwennig in de banken zitten van Cafe Cycloop in IJmuiden. ''Ik noem deze zondagschool ''Immanuel'', dat betekent: God met ons. Ik zal jullie eerst vertellen waarom het nodig is dat God met ons is.'' Hij vertelt met zijn rustige stem waarom deze zondagschool is opgericht en de kinderen luisteren in aandacht en velen beloven elke zondagmiddag van twee tot drie uur op school te komen.

En het gaat goed, al spoedig is het zaaltje te klein en verhuizen ze naar een grote kamer in een van de nieuwe woonhuizen. Als de openbare school gereed is mag men daar onderdak vinden, iets wat de meester graag aanvaardt.

De zondagschool op de Heide, die nog steeds in de houten school wordt gehouden, krijgt ook meer helpers. Juffrouw Bregje is de onvermoeide, die telkens weer iemand vindt en hen zo enthousiast weet te maken dat men eens komt kijken, waarop dan in de meeste gevallen gehoord wordt: ''Ja, ik help mee.''

Elke zondag komt de vraag: hoeveel kinderen zullen komen, wie zal de tekst geleerd hebben en wie zal het psalmversje kennen. De zondagen dat het bezoek en de kennis treurig is denkt men: Het zal nooit lukken, maar de volgende zondag is er ineens weer veel animo en zeggen de kinderen alles vlot op; dit geeft moed om door te gaan.

Tegen december komen de kinderen bizonder trouw: de Kerstfeestviering wil niemand missen. Mochten de kinderen niet willen, dan sturen de ouders hen er wel heen: ''Wij willen naar het Kerstfeest, dus jullie gaan!''

De meester werkt onverstoorbaar door, al peinst hij de laatste tijd veel over de vraag: ''Wij zijn een christelijke natie, ons land wordt zeer godsdienstig genoemd, welnu, waarom ontvangt het openbaar onderwijs overheidssubsidie en moet het christelijk onderwijs leven van giften en gaven van de ouders? Waarom wordt het christelijk onderwijs 'bizonder' genoemd, alsof het een hobby is van enkele mensen? Waarom moet we zelf het evangelisatiewerk en het zondagschoolwerk betalen? Waarom worden de salarissen van het onderwijzend personeel zo laag gehouden dat er nooit sprake kan zijn van enig sparen?

Het is echter nooit een levensschokkend probleem voor hem geweest al zoekt hij steeds naar een uitweg, want niet ieder van zijn helpers is zo gemakkelijk wat het inkomen betreft. Werken en bidden, dat is zijn levensadvies. Geen verlanglijsten aan God sturen maar wel de noden aan God vertellen, God kennen in alles wat een mensenhart kan beklemmen; God aan Zijn woord houden. Dan pas openen zich de wegen die men kan gaan.

Het is zijn vast roer geworden en vele avonden komt het altijd weer naar voren als zij samen in de stille kamer zitten: ''God heeft gezegd dat Hij voor alles zorgt, welnu, wij stellen God voor onze zorgen.''

Een verlichting van het werk betekent de oprichting van een Evangelisatiecommittee in IJmuiden. Men beoogt speciaal IJmuiden aan zee, omdat iedereen begrijpt dat de meester niet alleen al het werk kan doen in de school, de zondagschool, de avondschool, de kerk, de catechisatie en de vele huisbezoeken en vergaderingen. De juffrouw van de meester zit avond aan avond alleen en ook de zondagen is haar man weinig thuis. Ze aanvaardt dit echter met grote blijmoedigheid en acht dit haar bescheiden deel van de zware taak.

Op een avond, als de meester een boodschap heeft ontvangen dat er bezoek komt, stopt een rijtuig voor het meestershuis en stappen enkele heren uit. De meester is verrast, als hij de heren Hovy en Van Tuyll van Serooskerke en Boreel van Hogelanden herkent. De juffrouw tracht de kleine Greetje weg te duwen in de slaapkamer, maar de heer Hovy trekt het kleine meiske naar zich toe: ''Zo, is dat de kleine Margaretha? Kom eens hier, krijg ik een handje van je? Ga je al slapen?''

''Eigenlijk wel,'' lacht haar moeder, ''maar nu moet ze toch even het bezoek een handje geven.''

ER BESTAAT NIET ZOIETS ALS MIN OF MEER EEN CANADEES BURGER TE ZIJN

In ons land is een Canadees een **Canadees,** ongeacht zijn of haar achtergrond ... ongeacht het feit of men in Canada geboren was ofwel hierheen geimmigreerd is.
In Canada respecteren wij elkeen als een individu. Wij respecteren het ras, de culturele afkomst, alsmede de godsdienstige en geestelijke waarden van elk individu.
Elke Canadees vindt baat bij het delen in de gaven, vakkundigheden en bijdragen aan het Canadese leven van andere Canadezen. Dit alles werkt mee om Canada een belangrijk land te maken!

Door middel van haar blijvend Multiculturalistisch beleid verschaft en beheert Uw Canadese Regering een zeer gevarieerd programma om alle Canadezen aan te moedigen hun eigen cultuur te behouden ... en **trots** met alle overige Canadezen te delen.
Een der functies van Uw Minister voor het Multiculturalisme is het waarborgen van gelijke kansen en rechten van **alle** Canadezen, ongeacht hun etnische of culturele achtergrond.
Uw Minister voor het Multiculturalisme verzekert tevens dat het multiculturele beleid inderdaad door alle Canadese

Regeringsaktiviteiten en programma's uitgevoerd wordt. Dit maakt Canada waarlijk een multicultureel land.
Deze blijvende Canadese Multiculturele Regeringsprogramma's staan voor de verscheidenheid van **alle** Canadezen en voor hun gelijkheid. Alle Canadezen zijn **gelijk.** Er bestaat niet zoiets als min of meer een Canadees burger te zijn ... dank zij ons Multiculturalistisch beleid.

Multiculturalisme

eenheid in verscheidenheid

Honourable Norman Cafik
Minister of State
Multiculturalism

L'honorable Norman Cafik
Ministre d'Etat
Multiculturalisme

De K.L.M.
heeft goed nieuws!
Lagere najaar- en winter-prijzen!

"CHARTER" - klas-prijzen

(Toronto - Amsterdam - Toronto)

Blijf 7 dagen of 60 dagen!

1 oktober - 11 december	**$369**	**1 juni - 21 juni**	**$419**
12 december - 23 december	**$389**	**22 juni - 29 juli**	**$469**
24 dec. - 17 mei '79	**$369**	**30 juli - 26 augustus**	**$419**
18 mei - 31 mei	**$389**	**27 augustus - 30 september**	**$389**

De K.L.M.'s "Charter" — klas-prijs is verlaagd. De prijs is nu hetzelfde als de najaar — en de winterprijs. Bijvoorbeeld: het verschil tussen het drukke zomerseizoen: $469.- en het kalme najaar — en winterseizoen: $369.-!!

De "Charter" - klas-prijs: een echte verrassing!

U kunt nu 7 dagen blijven, of zelfs 60 dagen, wanneer U profiteert van een van de laagste vliegprijzen in Europa: de K.L.M.'s "Charter" — klas-prijs naar Amsterdam. Dit betekent dat U geld kunt uitsparen gedurende het gehele jaar, maar vooral nu, dit najaar en deze winter. De voorwaarde is dat U reserveert en betaalt, voor Uw heen — en terugreis, dat is tenminste 30 dagen voor Uw vertrek. Indien U eerder wilt reserveren, een bedrag van $50 — moet vooruit betaald worden. Kinderen onder de twee jaar vliegen gratis als zij geen zitplaats innemen.

Spaar meer - huur een auto en zie Europa!

Vraag Uw reisbureau om meer informatie. Dit is een goedkoop, maar waardevol **Holland Car Rental** aanbod! U kunt dan meteen al de informatie krijgen over de K.L.M. prijzen gedurende de kalme seizoenen.

KLM

Valentine Travel Service Ltd.
1642 Bayview Ave.,
Toronto M4G 3C2
Tel: 487-5431
Long distance? Call COLLECT!
YOU CAN'T BUY TRAVEL ANY BETTER

Kruise & Pullen
Pine St. Shopping Plaza
Thorold, Ont. Tel: 227-5297
287 Main St. W.
Port Colborne, Ont. Tel: 834-7666

Guide Travel Bureau
(Mr. & Mrs. G.Den Hartog)
Worldwide Travel Service
P.O. Box 23, 39 King Street
Aylmer, Ont.
Tel: (519) 773-2431

INTERNATIONAL TRAVEL SERVICE
Specializing in Group Travel
JOHN VANDENBURG
686 QUEENSTON RD.
HAMILTON
560-5022
or
URSULA HANBALI
44 KING ST. EAST
STONEY CREEK
662-1574

Jim Courtney
161 Main St. E.
Listowel, Ont.
1(519) 291-2111
out of town calls in the 519 area
Call 1-800-265-3220

BRANT TRAVEL SERVICE
522 Brant St., P.O. Box 399
Burlington, Ont.
Tel: 632-0720
Bert Van Gageldonk
Lucy Meyer

london travel service ltd
379 Dundas Street (LONDON TOWERS MALL)
LONDON, ONT N6B 1V5
672-3151
out of town 1-800-265-5916 toll free

ROOS travel agency
Brampton, Ont.
80 Main St. N., Tel. 453-2011
Georgetown, Ont.
296 Guelph St., Tel. 877-0138

LAWSON, McKAY & Associates Ltd
Suite 901, 11 Adelaide St.West,
Toronto, Ont. M5H 1L9
364-5267
THEO HEIKAMP

Fairview Travel Service Ltd
Fairwood Centre
3350 Fairview St.
Burlington, Ont.
Tel. (416) 639-3171
Ebby Vandyk
Ann Vanderhout

Classified Advertising

CLASSIFIED RATES

Births.....$6.00
Marriages & Engagements....8.00
Anniversaries.....10.00
Obituaries.....9.00
Notes of Thanks.....6.00
All other one-column classified advertisements: $4.20 per column inch with a minimum of $6.30. For letters under number $1.00 extra.

CALVINIST CONTACT
99 NIAGARA STREET
ST. CATHARINES, ONT. L2R 4L3

Notes of Thanks

BRINK: We wish to thank all friends and relatives, far and near, who telephoned, sent cards and letters and thus expressed their friendship and happiness on the occasion of our 45th Wedding Anniversary.
Mr. & Mrs. H.H. Brink, R.R. #12, Dawson Rd., Thunder Bay, Ont.

Births

BEIMERS: "Praise God from whom all blessings flow."
Wesley and Margaret thank the Lord for the safe arrival of their second son, ANDREW GARRY, born October 19, 1978 weighing 10 lbs. 2 oz. A brother for William. Fifth grandchild for Mr. & Mrs. Albert Van Benthem, Ottawa and fourth grandchild for Mr. & Mrs. William Beimers of Renfrew.
R.R. #5, Renfrew, Ontario.

BOUWMA: We, Bill and Yvonne, thank God the Creator of life, for our precious gift, a daughter, ELIZABETH SUSANNE BOUWMA born October 22, 1978. First grandchild for Mr. & Mrs. Rinze Bouwma of Sarnia and fourth grandchild for Mr. & Mrs. John Schenk of Wyoming. Fourth great-grandchild of Mrs. G. Schenk of Sarnia.
P.O. Box 677, Wyoming, Ont. N0N 1T0.

EVERS: Jerry and Geraldine Evers, with thankfulness to the Lord, rejoice in the birth of their first child, a son, WESLEY JAMES, born October 11, 1978. His proud grandparents are Mr. & Mrs. H. Evers and proud aunts and uncles are: Marietta E. & Bert Mulder, Joanne E., Sonya E., Lorraine E., William E., and Henry Evers.
R.R. #3, Wellandport, Ont. L0R 2J0.

FABER, Ed and Mary Faber thank the Lord for the safe arrival of their twin sons, RYAN LEE and JONATHAN FRANCIS on November 2, 1978. Brothers for Heather and Timothy and grandsons for Fenna Faber, Strathroy and Leo and Tina Batterink, Hamilton.

SMIT: With joy and thankfulness to God, we announce the birth of our third child, a boy, ROGER JAMES, born, November 4, 1978. A little brother for Judy and Natalie. Grateful parents: Jim and Alice Smit, 8 Caldwell Street, St. Thomas, Ontario N5R 5G1.

Marriages

BRUNSVELD-STUART: Mr. and Mrs. George Brunsveld of Newington, Ont. are happy to announce the marriage of their eldest daughter, ANNETTE to ALLAN STUART, son of Mr. and Mrs. Bruce Stuart of Lunenburg, Ont. The ceremony will take place, the Lord willing, Saturday, December 2, 1978 at 4:30 p.m. in the Williamsburg Christian Reformed Church. Rev. L. Schalkwyk officiating. Future address: R.R. #2, Lunenburg.

Share your family news with C.C.

Births

ZANDBERGEN-HOFTYZER: Mr. and Mrs. Fred A. Zandbergen Sr. and Mr. and Mrs. B.J. Hoftyzer of Brinston, Ont. are happy to announce the marriage of their children, JO ANNE WILMA and WILLIAM. The wedding took place on November 24, 1978 in the Christian Reformed Church of Williamsburg, Ont. Rev. L. Schalkwijk officiated. They are living at R.R. #2, Brinston, Ont.

Anniversaries

DenHelder, Neth. Brampton, Ont.
1933 December 7 1978
With joy and thankfulness to the Lord we wish to congratulate our parents and grand-parents,

ANNE ADEMA
and
TINY ADEMA (nee VanderWerf)

on the occasion of their 45th Wedding Anniversary.
Grace & Neal VanGalen; Con, Anita —London, Ont.
Vera & Bill Rekker; Arthur, Paul — Brampton, Ont.
Bill & Sharon Adema — Grand Rapids, USA.
Mary & Theo Jurrius; Mark, Tonya —Brampton
Reina & Bill Pagie; Derek, Danielle —Cuyck, Neth.
27 Jessie Street, Brampton, Ont.

Op 28 december a.s. hopen onze geliefde ouders en grootouders,

JOHANNES ANTONIDES
en
ANJE ANTONIDES-Biewenga

hun 50-jarige huwelijksjubileum te vieren. "Ik leer en onderwijs u aangaande den weg dien gij gaan moet; Ik raad u; mijn oog is op u." Ps. 32:8
Hun dankbare kinderen,
Stan en Dorothy Antonides — Clarkson
Harry en Janet Antonides — Toronto
Casey en Agnes Antonides — Sarnia
George en Jeanette Antonides — Clarkson
Kees en Pauline Van Noord — Ingersoll
Robert en Inez Vander Hill — Dorchester
Theresa Antonides — Toronto
Margaret Antonides — Toronto
Jayne Antonides — Toronto
19 kleinkinderen en 1 achterkleinkind.

River Road, R.R.#1, Dorchester, Ontario.

Matsqui, B.C. Georgetown, Ont.
1953 December 3 1978
With joy and thanksgiving to God we celebrate with our parents and grandparents,

JOHN and GERTRUDE DE JONG
(nee Jansen)

on the happy occasion of their 25th Wedding Anniversary.
Helen & Eric Kort; Christopher, David — Stoney Creek, Ont.
Joanne & Robert De Jonge — Stoney Creek, Ont.
Steven — Georgetown
Tom — Georgetown
Sandra — Georgetown
Sharon — Georgetown
Open House will be held Saturday, December 2 from 2-5 p.m. in the basement of the Georgetown Christian Reformed Church. Home address: 7 Hillside Drive, Georgetown, Ont. L7G 4W2.

We wish to offer best wishes to our mother and father,

MR. and MRS. C. DE JONGE

who celebrate their 25th Wedding Anniversary on November 27. We thank God for blessing their marriage and pray that He will grant them many more years together.
With all our love,
Pauline and James
Mr. and Mrs. Robert De Jonge

Anniversaries

Sneek 1938 Taber 1978
"Let your eyes be opened toward this house day and night." 2 Chron. 6:20
On November 21, we hope to celebrate with our parents and grandparents,

KLAAS DOUMA
and
SYTSKE DOUMA-Boeyinga

their 40th Wedding Anniversary. It is our prayer that God may keep them in His care and continue to bless them.
Hank & Frances Koopmans; Henry, Clarence, Shirley, Margaret, Jeffrey — Newcastle, Ont.
Robert & Patricia Bandstra; Robert, Edward — Vauxhall, Alta.
Adrian & Wilma Vandermeer; Ronald, Sonya, Kevin, Steven — Vauxhall, Alta.
Box 1652, Taber, Alberta T0K 2G0.

1938 November 29 1978
"...but as for me and my house, we will serve the Lord." Joshua 24:15b
It is with gratitude to God that we may share with our parents,

JACK and NELL HERREWYNEN
(nee Stigter)

their 40th Anniversary on November 29, 1978. We pray that they may be blessed with more happy years together. Their thankful children and grandchildren are,
Martin & Christine Herrewynen — Brantford
Paul & Jane Herrewynen — Simcoe
Mary Ann & Peter Hogeterp — Windsor
Jack & Gert Herrewynen — Burlington
Betty & Willem Stolk — DeLier, Netherlands
Len Herrewynen & Sandy Meehan — home
and 15 grandchildren.
Open House from 2-4 p.m. at Ebenezer Chr. Ref. Church, Jarvis.
Home address, R.R. #1, Jarvis, Ont.

Nijverdal, Holland Red Deer, Alta.
1928 1978
"O give thanks to the Lord, for He is good. His stedfast love endures forever." Joining in praise and thanksgiving to God we wish to congratulate our parents with their 50th Wedding Anniversary,

JOHN KRANENBORG
and
ZWAANTJE KRANENBORG
(nee De Leeuw)

on December 22, 1978. Their thankful children, 21 grandchildren and 6 great-grandchildren.
Jo & Henk Opden Dries — Rocky Mountain House, Alta.
Henny & Tony Middag — Lacombe, Alta.
John & Shany Kranenborg — Vernon, B.C.
Henk & Rita Kranenborg — Red Deer, Alta.
Karl & Brenda Kranenborg — Penhold, Alta.
Home address: 3837-47th St., Red Deer, Alta. T4N 1N6. Open House will be held on December 22, 1978 in the Social Hall of the Christian Reformed Church, Red Deer, Alta. from 8-10 p.m.

1953 December 12 1978
"Praise the Lord! O give thanks to the Lord, for he is good; for his steadfast love endures forever!" Psalm 106:1
With joy and thankfulness to the Lord we hope to celebrate our parent's 25th Anniversary,

KLAAS and WILMA NIEROP
(nee de Jong)

May the Lord bless them and grant them many more happy years together. Their grateful children,
Wilma & Will Hansma; Wayne
Margaret & Richard Hoekstra
Gary & Diana
Caroline
Home address: 8973-208 St., R.R. #5, Langley, B.C. V3A 4P8. Open House on Friday, December 15, 1978 from 2:00 p.m. to 11:00 p.m. at their home.

Obituaries

Safe in the arms of Jesus
On November 2, 1978, it pleased the Lord to take unto Himself our dearly beloved grandfather and great-grandfather.

JOHN DEJONGE

at the age of 68. Predeceased by grandson Hank, April 16, 1969.
Clara Ridder
Joanne & Gerry Storteboom
Marianne & Mark VanderWal; Kevin & Jason
Linda Ridder & Bruce Fuller
Heather Zondervan
Brian Zondervan
Henry & Pauline Zondervan
Garry, Kathy & Ron Zondervan, Marian & Martin Sheldrick
Wally, Carol, Nancy, Brenda & Stephen Vanderkemp
Henry, John, Kathy, Janet, Susan & Betty-Ann Hoogeveen
Rick, John, Bruce, Anita & Robert Vanden Eykel
Sharon, Cathy, John & Darlene de Jonge
John, Frank, Michael & Herbie de Jonge
Frank Beck.
He is at rest.
Praise the Lord!

Psalm 42: 1-5
Our Lord and Saviour, who so graciously sustained him during his many long years of illness, answered his prayers and took to himself on November 2, 1978.

JOHN DEJONGE

at the age of 68. Predeceased by son Frank, April 16, 1969. Dearly beloved husband of Clara deJonge.
Beloved father of:
Grace & Ralph Ridder — Maple Ridge, B.C.
Gay & Arthur Springer — North Vancouver, B.C.
Betty & George Zondervan — New Lowell, Ont.
Hilda & Art Vanderkemp — Winchester, Ont.
Gerda & Bert Hoogeveen — Ottawa, Ont.
Jane & Hank VandenEykel — Pitt Meadows, B.C.
George & Helen deJonge — Pitt Polder, B.C.
Herb & Alie deJonge — Pitt Polder, B.C.
The funeral took place, Monday, November 6, 1978 at the Haney Christian Reformed Church. Rev. H. Samplonius officiating.
Ste. #117, 11960-222nd St., Maple Ridge, B.C. V2X 5V7.

With a mixture of joy and sadness, yet with thankful hearts, we acknowledge God's love and wisdom as he finally took home after a long illness his child,

JANE MOOIBROEK (nee Deen)

on November 7, 1978 at the age of 55. Beloved wife, daughter-in-law, sister and sister-in-law.
John Mooibroek — St. Catharines
Meint Mooibroek — Drayton
Gerrit Buit — Zwartsluis (Neth.)
Cor & Annie Van Vliet — Norwich
Henk & Frieda Vander Molen — St. Catharines
Herman and Agnes Deen — Drayton
Fred & Margareth Mooibroek — Winnipeg
Art & Truus Mooibroek — Brantford
nieces and nephews.

Suddenly, on Monday, November 13, 1978, the Lord took to Himself into eternal glory our beloved husband, father, son, brother and uncle,

BART JONKER

at the age of 45 years.
"The Lord is my Shephard I shall not want." Ps. 23. Sadly missed by
Joyce Jonker (nee Edgerton)
Richard and Mary Jane
and the Jonker's family.
151 Cook Street, Barrie, Ont. L4M 4H1.

Obituaries

Romans 14:8 "If we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's."
On November 4, 1978, the Lord called home, our mother, grandmother, great-grandmother and sister at the age of 82 years,

MRS. ALBERTHA VAN HELL

beloved wife of the late Mr. Ruth Van Hell of Iron Springs, Alta. Mother, grandmother and great-grandmother of:
Walter Van Hell — Iron Springs, Alta.
Steve & Diny Van Hell & fam. — Picture Butte, Alta.
Tony & Gerrie Van Hell & fam. — Dunnville, Ont.
John & Jenny Van Hell & fam. — Wellandport, Ont.
Art & Jean Vogelaar & fam. — Pincher Creek, Alta.
Roger & Eva Van Hell & fam. — Iron Springs, Alta.
Tony & Mary-Lynn Berger & fam. — Lethbridge, Alta.
Ken & Elaine Van Hell & fam. — Picture Butte, Alta.
Harry & Rosa Vander Kuilen — London, Ont.
Sister, Mrs. Heintje Van Hell — The Netherlands
Brother, Mr. Gerrit Kraay — The Netherlands

On Wednesday, November 8, 1978, after a lengthy illness, the Lord, in His wisdom, took to Him in glory, our beloved husband, father and grandfather, in his 66th year,

GERRIT JAN VAN SOEST

Husband of, Hendrika Van Soest - Van Elswyk. Father of,
John & Bertha Van Soest — Moorefield, Ont.
Mary & Jerry DeBoer — Exeter, Ont.
Jack & Lynda Van Soest — Dryden, Ont.
Shirley & Harry Wimmehove — Red Deer, Alta.
Dorothy & Han Rozema — Alliston, Ont.
also 16 grandchildren.
Box 121, Drayton, Ont.
Funeral service was held, November 10, 1978 at Drayton Christian Reformed Church.

The Women's Circle of the Abbotsford Christian School expresses its sincere Christian sympathy to Mrs. Grace Notenbomer and her family in the passing away of her husband and their father,

JACK NOTENBOMER

It is our prayer that the Lord will sustain and comfort you knowing that he is now home in the arms of Jesus.

Personal

Christian gentleman, 44, wants to write Christian lady, early thirties. Send picture. Please write to box #4329, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Business lady (widow) with many other interests, would like to meet gentleman (48-55 years). All letters will be answered and kept confidential. Please write to Box #4342, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Middle aged Christian lady wishes to correspond with Christian gentleman. Please write to Box #4343, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L3R 4L3.

Employ Wanted

Girl, 18, is looking for job on a dairy farm. Little experience but is willing to learn. Could start anytime after January 1st. Write: Calvinist Contact, Box 4341, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L3R 4L3.

Teachers Needed

Calgary: The Calgary Christian School will have January vacancies for the following positions: 1. remedial reading teacher for the elementary grades. 2. a teacher's aid for grades 2 and 3. 3. a Junior High English teacher. 4. a French teacher for grades 4 through 12. For further information, please contact: Mr. G. Vanderveen, principal, 2839-49th St. S.W., Calgary, Alta. T3E 3X9. 1-403-242-2896. Due to immigration difficulties, only Canadians or those with landed immigrant status need apply.

Houston: The Houston Christian School needs 1 teacher for teaching grades 3 and 4. Experience preferred. Please contact:

John Franken, principal
Box 237, Houston, B.C. V0J 1Z0
Phone [604] 845-7736 [school]
[604] 845-7441 [home]

Bulkley Valley Christian High School
of Smithers, B.C.
will be hiring a **PRINCIPAL** for the school year 1979-1980. Interested people should contact,
Mr. Art Groot
Box 2998
Smithers, B.C. V0J 2N0
or phone 604-847-9223

For Sale

A church organ one year old, has been used as a demonstrator only. Full foot paddle, persecution flute 8' to 2½ full octave, orchestra bourbon 16', clarinet 8', trumpet 8', oboe 8', vial 8', clarinet 4', solicte 4', quint 4', flutante 2', picolo 2'. Great organ, recet from tuba to trombone, 'to phuna 8', flute 8' to 2' to 16'. Base padle sube 16', clarinet 16' string 8' clarinet 8', full pitch reset. The original price $6280.00, reduced to $5140.00, it will fill a 500 seat building.

DE HAAN'S Piano Tuning
R.R. #2, Listowel, Ont. N4W 3G7
Phone 291-1689

SHUFFLEBOARDS: Dutch size 1.95 m. with storage for 30 stones. Complete $35.00. R. Vos, 9 Third St., Belleville, Ont. K8N 4R7. Telephone: 962-9906.

PIANOS
over 40 new and used, rebuilt
Grands, Uprights, apt.size
Staffed by piano technicians.
Daily till 9 p.m.

Van Geest House of Pianos
145 Highway #5 W.,
Waterdown, Ont.
416-689-6833

Business

INSULATION

For all your insulation needs, Residential, Agricultural, Commercial. Call us about sprayed in place Urethane Foam.

Gordon's Building Systems
[Drayton] Ltd.
Phone: 519-638-2090, Drayton, Ont.

Our rates are reasonable....
Our Estimates are free....

Bookkeeping/Accounting Service
Seeking work with individuals and small to medium sized businesses. Complete service available up to and including financial statements, income tax returns, etc. For more information, please call,
J. Bulthuis
150 Lynbrook Dr.
Hamilton, Ont.
Phone 416-389-2012

I am looking for a young married couple to help me in the greenhouse operation, and to take it over in two or three years. Write Glenora Gardens, J. Van Noordt, R.R. #4, Picton, Ont. K0K 2T0. 613-476-4739.

Help Wanted

Shop foreman wanted for structural and plate fabricating shop. Must have technical background. Salary from $18,000 and up, based on an hourly rate, plus company benefits. Box #4339, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

The association for substitute family living invites applications for the position of

house co-ordinator(s)

for the Homestead in Hamilton, a group home for post-psychiatric young adults, with possible accommodations for seven residents. This is a challenging and rewarding position for a couple who would like to assist the residents in their efforts toward rehabiliation. Ability to teach life skills is necessary. Separate living quarters provided. Salary to be negotiated. Please direct inquiries and resumes to:

Mr. John Prinzen
2015 Headon Rd.
R.R. #2, Burlington, Ont. L7R 3X5
phone home: 335-2904
or bus. 528-1441

Help Wanted

THE FIRST CHRISTIAN REFORMED CHURCH, CALGARY

is looking for a

Pastor

to

youth and singles

(ordained or unordained)
to continue an exciting and large ministry.
Employment to start Summer 1979.

Interested? Write:
Youth Ministry, 3600-15A St. S.W., Calgary, Alta. T2T 5P8.
Applications will be kept confidential upon request.

Teachers Needed

Waiting for a challenging call to help establish a new school. The **Orillia Christian School Society** is offering a position for a

teaching principal

in its new interdenominational Christian school to be opened for the 1979-1980 school year, D.V. Experience in Christian school teaching is essential. Please forward your inquiries and resume to Mr. Karl Schenk, Box 621, Orillia, Ont. L3V 3K5 or phone 1-705-326-3515 or 1-705-326-9414.

Teacher wanted immediately

Social Science/Biblical Studies for High School. Contact John Vanasselt, Cambridge Christian High school, P.O. Box 244, Waterloo, Ont. N2J 4A4. Telephone: 519-745-0171 (school), 519-579-3627 (home) or Mr. J. Roorda, 519-884-3295.

CALVIN CHRISTIAN SCHOOL — WINNIPEG, MANITOBA

needs a

principal

starting with the school year 1979-1980

If you are interested please address inquiries and resume to: Mrs. Gert Bakker, Box 44, Station F., Winnipeg, Man., R2L 2A5. Telephone: (204) 667-5851 or (204) 668-7498, Dr. R. Postuma.

Abbotsford Christian Secondary School

requires a Junior High

French Teacher

for the second term, beginning February 1, 1979. Please contact: John Messelink, principal, for application forms and/or information. Phone 604-859-5528. Box 175, Abbotsford, B.C. V2S 4N8.

Real Estate

Vegetable Farm
Well located on Hwy. 3, Wainfleet and 5 miles west of Port Colborne and Welland. This farm has 73 acres of tile-drained, class A-1 and A-2 soil suitable for growing tomatoes, cauliflowers, peppers, cucumbers and more. The following is some of what is included: 5 bedroom house, barn with lean-to, fruit stand, greenhouse, helpers summer house, 3 tractors (1 Allis-Chalmer 105 h.p.s./cab), tractor-trailer (36 ft.), bulldozer and other equipment. Asking $250,000. MLS. Call either Frank Groeneveld at 892-6018 or Bill Berkhout at 892-5054.

Rep. Century 21
G.J. Berkhout Real Estate Ltd.
892-2632

Farms for sale
100 acre Dairy Farm. Woodstock area. Excellent 3 bedroom home. Barn ties up 42 cows, 2 silo's and newer drive shed. Complete with all machinery, feed, reg. herd of Holsteins and 1500 lbs. daily quota's. Christian school area. Owner's health requires quick sale, may hold mortgage on property.

313 acre Cash crop. (cucumbers, tomatoes, corn) with 255 workable acres, mostly tile-drained. Large stone house in good repair, bunk house and newer 40' x 153' driveshed. North-east from Waterford.

PETER DOES REAL ESTATE
194 Clarke Street, Woodstock
Tel. 519-539-5951

Small chicken farm

5,250 basic egg laying quota. Excellent 2 storey barn with room for about 15 sows as well. Nice 3 bedroom 1½ storey home. Perfect set-up for young couple to supplement income or a nice place to retire to. Located near Grimsby, Ont., close to everything. Call or write:

W. SCHINKEL, REALTOR
1059 Upper James St.
Hamilton, Ont. L9C 3A6
416-387-0100

Advertise in
Calvinist Contact
It brings results!

Real Estate

Poultry Farms wanted:
If you want to retire or for any reason think about selling your broiler, turkey or any other poultry operation, please write or call us (collect). We have a list of buyers to accommodate you! Preferably within reach of Church and School, but we'll look at any place in Ontario.

Gerrit Otten Real Estate Broker
Ph. 416-563-7904
or write
Box 1078, Beamsville,
Ontario L0R 1B0

Business opportunity

Grocery store and butcher shop; only store in small town of 6,000 people. Living quarters. Priced reasonably with low down payment. For further details call,

Keith Miller, representative
ROOKE REAL ESTATE LTD.
REALTOR
214 Broad St. E., Dunnville, Ont.
Phone 416-774-7624 or
evenings 774-4077

Misc.

Calvin College Library would like to know if there is somebody who has or knows about a publication called "THE BONDSBOODSCHAPPER" which was published sometime during 1955-56 and discontinued in 1957. If so would they be willing to loan them to us in order to make copies of them and return them if so desired. Anyone having or knowing of anyone having these publications, please contact Mr. S.P. Runia, 1379 Christina Court, Burlington, Ontario, Canada L7P 2V8.

TIRED OF CHANGING LIGHTBULBS?
Try our new Dutch Canadian ROYAL BULBS, made by Phillips Electronics. This long life bulb is guaranteed for 6000 hours and will last approximately 7 times longer than regular lightbulbs. 120 bulbs in a box, 75 cents a bulb. Can be shipped anywhere in Canada for 78 cents a bulb, with no shipping cost added. Full boxes only. Available in 25, 40, 60, 100 Watts.

Call, write or drop in at:
Jenny Valkenburg
172 Rattenbury Street
Box 643, Clinton, Ont.
Phone 519-482-9454

Wallaceburg Bookbinding & Mfg. Company Limited

95 Arnold Street — Wallaceburg, Ontario

Your old worn out bibles and books can be given new life by rebinding or restoring them to their original condition. We offer this service for all of your personal books and church collections. Psalter Hymnals can be given a new, fresh appearance at half of the replacement cost. Bring those "old friends" out of storage and give them renewed usefulness and value! Write us for further information or a free estimate. (Please send small orders via parcel post.)

The Time is Here Again
to order a cookbook for your
wife, girlfriend or mother
for Christmas.

A Taste of Holland

Send cheque or money order of $8.50 to:

ARTS & CRAFTS BOOK MFG.
W. 128 2nd; Spokane, WA. 99204

Valentine Travel Service Ltd.
1642 Bayview Ave., Toronto M4G 3C2
Tel: 487-5431 Long distance? Call COLLECT!
YOU CAN'T BUY TRAVEL ANY BETTER

Domestic Help

I would like help in the household — motherless home. Six (6) children, ages 6 - 16. Live or or out. Contact Mr. George Stad, Box 2031, Smithers, B.C. V0J 2N0.

Getting hard of hearing?

We will test your hearing in your own home if you live within a 70-mile radius of Hamilton.

Call or write:
Fred Grootenboer
at
Dahlberg Hearing Aid Services
75 Wendover Dr
Apt.#806
Hamilton, Ont.
Tel.: 388-8824

Saving for a home?

This is the time of year to make decisions about putting savings money into an RHOSP, a Registered Home Ownership Savings Plan. The government regulations were changed last year. Your contribution for a 1978 tax deduction must now be made before December 31, whether you are continuing a plan or beginning one. (RRSP contributions can still be made up to March 1 for the 1978 tax year.)

An RHOSP (pronounced AR-HOSP) is a device created under the Canadian Income Tax Act to allow certain people to save up to $1,000. per year for the purpose of buying a home, without paying any income tax on that $1,000 of income, nor any tax on any interest earned on that $1,000.

Here are a few basics:

-you must be 18 years of age or over;
-you must be a resident of Canada;
-you or your spouse, if married, must not own or hold any interest (e.g. a share) in any property in Canada or elsewhere which is used as a residence, whether by yourself or anyone else;
-you are either continuing a plan or beginning your first one. Once you cancel a plan, you may not begin again.

If you qualify under the above conditions, you may begin an RHOSP. If you are married and your spouse works, your spouse may begin one too. Since your savings must be made through a plan registered with the government, you cannot simply lend your money to a friend, relative, or put it in a savings account. You must work through a plan offered by any bank, trust company, or many credit unions. (They take care of the paper work.) Considerations in beginning a plan are the rate of earnings on the plan, administration charges if any, and how your money is being put to use by the financial institution. Currently, (November) your plan should earn somewhere between 9½ and 10½%.

If you are planning to buy a home, condominium, townhouse, duplex, semi-detached (whatever), even as early as next year, it would be worth your while to open an RHOSP immediately, two of them if both marriage partners work. Even if you have to borrow the $1,000 now, and borrow again in January, it is still worth doing.

You may put up to, but no more than, $1,000 into the plan in any one year. Depending on the financial institution, this can probably be arranged in a number of payments for your convenience. If you don't wish to contribute the full $1,000 you may contribute such smaller amount as you like. (The closer you get to the $1,000 the better the tax advantage, provided of course you have a taxable income.)

When the time comes that you wish to buy your "Home Sweet Home" you arrange to close the RHOSP and use the money towards your purchase price and costs. This plan is the best tax-savings plan in Canada. When you close the plan and buy a home, that money does not become taxable income. No income tax was paid before you put the money in, and no income tax is payable when you buy that home. In any other plan except this one, sooner or later you pay income tax.

These plans require the naming of a beneficiary to receive the funds in case of death. Give this matter some thought. If you are single and have no needy family, consider naming a charitable cause. If you are married, without children, and no needy family, you will probably name your spouse as beneficiary. However, again, consider naming a charity as secondary beneficiary. This means that only in case of a common disaster would the funds go to that charity. In case of death, an individual beneficiary would have to declare the full amount of the plan as taxable income and pay tax on it; a charity, being a tax exempt organization, would pay no income tax.

CSS

Harry Houtman
Christian Stewardship Services
455 Spadina Ave., No. 210
Toronto, Ontario M5S 2G8

Marriage & Family counselling
Vocational assessments
Individual & group therapy
Seminars & workshops
arranged for churches and
other groups

christian
counselling services
Suite 709 44 Eglinton Ave W., Toronto M4R 1A1 Phone: 489-3350

A LIFE LONG TREASURE

is your wedding story photographed
BY MRS. J.C. VANDERMUNNIK
book now to avoid disappointment
PASSPORT PHOTO
Fast service
A family picture taken at your home
Old photographs copied and restored
20 Millwood Place, Hamilton, Ont. Tel. 389-9626

Invest your money wisely in churches and schools. The Extension Fund currently has applications for over $200,000. HELP MEET THIS NEED. The Fund pays 9% interest, compounded semi-annually, with money returned on 30 days notice as needed. Write: Ontario CRC Extension Fund, Inc., 56 Harriet St., Toronto, M4L 2E9. Telephone: (416) 461-1207. A non-profit organization established and controlled by Classis Toronto of the CRC since 1970.

YOU WON'T GET LOST AT TKC

Although we're small, our size fosters an intimacy among students, and between students and faculty. And that's important, because our work in this world is done not only as individuals, but also as a community.

If you're a King's student also taking courses at The University of Alberta, you might get lost there with its 20,000 students. But we know the U of A and will help you find your way around. Worried about getting lost in the city? We know our way around there too. Information on bus schedules, church services, artistic events will be made available to all students. Write to us and find out more about studying at both a large university and a small Christian College.

THE KING'S COLLEGE

Box 7, Sub 11
The University of Alberta
Edmonton, Alberta T6G 2E0
Telephone: (403) 432-0135

I JAAR
24 Nov. 1977 - 24 Nov. 1978

24 Nov. 1977 openden wij onze zaak in Ancaster Village, in Mei 1978 verhuisden wij naar de grotere zaak in de Ancaster Shopping Plaza aan Hwy. 2 door de overname van Vic Menswear Store.

Als verrassing ontvangt iedereen die koopt boven $10.00 op 24 en 25 Nov. gratis een zilveren dollar, en bovendien ontvangt iedere bezoeker gratis een bon welke kans geeft op fraaie prijzen, o.a. een 3-daagse reis naar Las Vegas voor 2 personen, een London Fog custuum, London Fog regenjas, Riviera pantalon, en 30 andere mooie prijzen.

Kom voor "Old Fashioned Christmas Shopping" naar Ancaster, 't is er gezellig winkelen.

SPECIALE VERJAARDAGSAANBIEDING:
Winteroverjassen, bekend merk, maat 38-48 van $120.00
met warme voering - imitatie bontkraag NU SLECHTS **$79.95**
Dit alleen al is uw reis dubbel en dwars waard. Kleuren: beige, camel, grijs en d. blauw.

•London Fog regenjassen 38-46 v.a. $75.00 •London Fog costuums 3 dlg. v.a. $169.50 •Country Squire en Tailor Craft m. 38-48 R & Tall •Blazer, d. blauw-d. bruin $79.50, $99.50-$110.00 •Pantalons m. 38-48 v.a. $23.95 •Truien $25.00-$31.50 nu $9.00-19.75 •Warren Knit Stanfield - Puritan & Arrow • Arrow overhemden, div. kleuren v.a. $13.00 •Costuum stoffen 3 1/4 - 3 3/8 - 3 1/2 yard $29.75-$49.75 •Heren zelfbinders, ruime keus $5.00, $6.50, $7.50.

Ook brengen wij een leuke collectie in Hickok riemen-bretels-Currie zelfbinders - Stanfield onderkleding - McGregor en Harvey Wood sokken, en ook voor werkkleding kunt u bij ons terecht.

Dus nu voortaan - voor al uw herenkleding - naar.

Chargex **TED VAN DER LAAN** Tel. Bus. 648-6585 Res. 648-2045

Ancaster Shopping Plaza

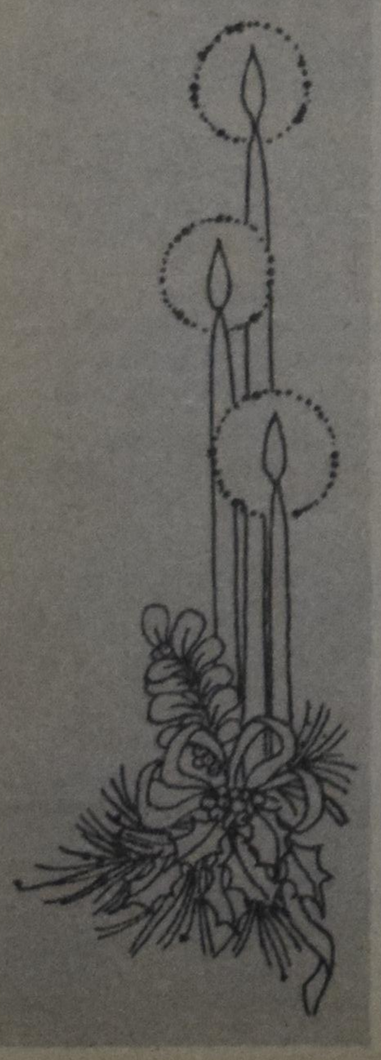
Geopend: Maandag, Dinsdag, Woensdag, Zaterdag van 9:30 - 5:30, Donderdag en Vrijdag van 9-9.

Christmas is coming!

Calvinist Contact's annual Christmas edition will get out in the mail on December 8.
That might seem early to you but with our postal system being what it is, we thought it good to get our Christmas issue out into the mail on time so that you will receive it by Christmas.

All season's greetings and other advertisements should be in our hands by November 30. Your family season's greetings will cost the same as last year — $6.00.

Write us today, or phone us at (416) 682-5614.



Just released

"The Builders"

An inspiring 12-minute slide presentation depicting the church-planting mission work of Rev. and Mrs. Larry Roberts in southeastern Mexico is now available.

Make your reservation by writing or calling:
CHRISTIAN REFORMED WORLD MISSIONS
2850 Kalamazoo Avenue S.E.
Grand Rapids, Michigan 49560
Telephone (616) 241-6568

The Women's Guild

of the
HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL
is hosting a fund raising dinner with entertainment) for Saturday evening, December 2 at 6:30 p.m. in the High School auditorium.

Come and join us!
Tickets available at the high school's office.
$25.00 per couple **$12.50 per person**

Christmas Celebration

with

the Christian Choral Society "Praise the Lord"

of Brampton
Wab Hoekstra, Conductor
and

Collegium Musicum Male Chorus

of St.Catharines
Gerzinus Hoekstra, Conductor
Andre Knevel, organist

the Program includes negro spirituals, works by Handel, Bach, Schubert, Vivaldi etc. and audience participation.

WHITBY:
Saturday, November 25 at 8:00 p.m. Hebron C.R. Church, 30 Elizabeth Crescent.

ST. CATHARINES:
Sunday, December 3 at 8:00 p.m. Trinity C.R. Church, 99 Scott Street.

BRAMPTON:
Sunday, December 17 at 8:00 p.m. Second C.R. Church, Steeles and McLaughlin

Christmas Choir & Organ CONCERT

Saturday, Dec. 9, 1978 at 8:15 p.m.

at

St. Thomas Anglican Church

Ontario St., St.Catharines

100 Voice Mixed Choir **"Praise the Lord"** with the **Brass Quartet** under direction of **Leendert Kooy** and at the organ, young talented organist **Andre Knevel.**
Don't miss it!

Editor: Pete Layer

LET'S PLAY CHESS

Results:
FINALS 1976

J. Vander Geest 0 (2½) A.C. Farenhorst 1 (2)

There are two more games to go before a winner can be declared for the 1976 games.

GROUP E, 1978

Here is the first result from this group.

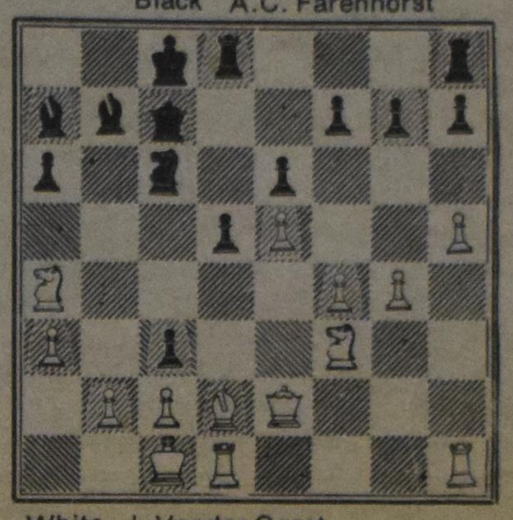
J. Eisen ½ (½) D. Verkuyl ½ (½)

GAME — Wild Scramble

In the following game played in the 1976 Finals, both players delay castling until they are sure which side is best; then promptly rush in with all they can muster for attacks on the King. When the dust clears from the battle field, Black is in control.

White	Black	White	Black
J. VanderGeest	A.C. Farenhorst		
1. P-K4	P-K3	9. P-QR3	Q-B2
2. P-Q4	P-Q4	10. Q-K2	P-QN4
3. N-QB3	N-KB3	11. P-KN4	B-N2
4. P-K5	KN-Q2	12. P-KR4	N-N3
5. P-KB4	P-QB4	13. B-Q2	N-B5
6. PxP	BxP	14. BxN	NPxB
7. N-B3	P-QR3	15. P-KR5	0-0-0
8. B-Q3	N-QB3	16. N-QR4	B-R2
		17. 0-0-0	P-B6

Black A.C. Farenhorst



White J. Vander Geest

A pawn sacrifice to clear the QB file.

18. PxB	P-Q5	22. B-N4	P-R4
19. B-K1	N-K2	23. B-Q6	R/QIxB
20. R-B1	R-Q4	24. PxR	RxP
21. K-N1	KR-Q1	25. P-QB4	

Black threatened to launch a dangerous attack after having given up the exchange. I like White's reply as it gives him some breathing room.

25.	B-R3	32. P-N5	RxQ
26. R-QB1	N-Q4	33. PxN	PxP
27. Q-K4	N-B3	34. NxR	QxKBP
28. Q-R8 ch.,	B-N1	35. QR-Q1	BxR
29. P-QB5	B-K6 ch.,	36. RxP ch.,	QxR
30. K-R1	R-R3	37. NxQ	B-N7
31. N-N6 ch.,	K-Q1	38. N-N6	P-B4

White Resigns. The Bishop pair is far too strong!

CALENDAR OF EVENTS

Christmas celebration
with Choral Society "Praise the Lord" of Brampton and Collegium Musicum Male Chorus of St. Catharines, with Andre Knevel, organist. Nov. 25, 8 p.m. in Whitby, Hebron CRC; Dec. 3, 8 p.m. in St. Catharines, Trinity CRC; Dec. 17, 8 p.m. in Brampton, Second CRC.

Andre Knevel Organ Concerts
Dec. 2 — Central United Church, Woodstock, Ont. at 8:15 p.m. Dec. 6 — in downtown Hamilton, St. Paul's Presbyterian Church, James St., at 12 noon. Dec. 9 — with the Toronto Choir "Praise the Lord" in the St. Thomas Anglican Church, St. Catharines, Ont. at 8:15 p.m. Jan. 20 — St. Luke Anglican Church, Mississauga, Ont. (1513 Dixie Rd.) at 8:15 p.m.

Dec. 1 "The Messiah" by G.F. Handel, performed by the Laudate Dominum Choir of Chatham. Director, John Postma, Organist, Douglas Haas of Kitchener. St. Andrews Presbyterian Church, corner of Queen and Weber, Kitchener, Ont., 8 p.m.

Dec. 2 Fund raising dinner at 6:30 p.m. in the Hamilton District High School with entertainment.

Dec. 8 Open house and dedication service of the new John Knox Christian School in Wyoming, Ont. at 7:30 p.m.

Dec. 9 "The Messiah" by G.F. Handel, performed by the Laudate Dominum Choir of Chatham. Director: John Postma, Organist, Douglas Haas of Kitchener. Park St. United Church, Chatham, Ont. 8 p.m.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Dec. 1	Nov. 29	Nov. 27 (noon)	Nov. 24 (noon)
Dec. 8	Dec. 6	Dec. 4 (noon)	Nov. 17 (noon)
Dec. 15	Dec. 13	Dec. 11 (noon)	Dec. 8 (noon)

Books

A call to Christians to serve now!

The Prison Connection, by Paul D. Schoonmaker, Judson Press, Valley Forge, PA, 19481; 104 pp. Reviewed by Rev. D. Pierik.

This book provides 104 pages of thought-provoking, helpful, and encouraging discussion of prison work done by Christians. The author takes the reader along on a journey through a developing prison ministry in Royersford Baptist Church, Pennsylvania, of which he is the pastor.

No detours are made to avoid mentioning the numerous difficult obstacles encountered along the way. The author does his readers the great favour of being perfectly candid about the often disappointing results of the work. He also promises no easy successes, points out the immensely difficult circumstances under which prison work is usually carried on, sharply criticises the entire prison system (without being unfairly critical of the people directly involved in the management of the system), and presents a profile of the average prisoner as a born looser.

With so many reasons for not looking at prison work as one of the most promising mission fields, why bother considering it as an essential part of our Christian calling? We'll let the author speak to that:

Only when the men and women in our prisons can experience the love of God will they find a sufficient antidote to the anger and bitterness experienced by most of them since birth." (p. 11)

Jesus said: "I was in prison, and you visited me."

"Does not the Bible command us to take the Good News to the uttermost parts of the world? Are not today's prisons as 'uttermost' as Tibet in their own way?" (p. 23)

"The New Testament teaches that all persons break the law of God and thus removes such niceties of distinction as that between the 'criminal' and 'the rest of us'. (p. 29)

Jesus said, "I was in prison, and you visited me." (p. 36)

(Ours is) "a call to obey instead of a call to succeed." (p. 59)

"As Christians we ... (cannot) ... wait for an enlightened society fo find alternatives to prisons." (p. 41)

In an admittedly brief discussion of the biblical concept of justice the author rightly points out that biblical justice was intended to be immediate (no long drawn-out trials and imprisonment, but swift punishment), relevant (punishment aimed at repairing the damage done by the crime), and hopeful (punishment also aimed at the restoration of the guilty one).

Schoonmaker warns against the danger of being do-gooders: "As Christians in dialogue with the prison community we can sympathize with the failures of our system of justice; we can admit that we too are sinners. But if we stop there, we are only bleeding hearts with little redemptive hope to offer. Compassion and understanding are needed; coddling and excuses are not." (p. 31)

The book is not intended to focus on reform of the prison system, though the author recognizes that that too is part of the Christian calling: "The Church of Jesus Christ must work to bring God's model of justice: a system where there is immediacy, relevance, and hope. A legitimate part of our mission is to work for political and institutional changes that move our society to that end." He adds: "However, we cannot wait for such change to come before ministering through the system as it is". (p. 85) A point well taken.

For those who wish to consider prison ministry this book provides a great deal of wise counsel complete with seven commandments to serve as guidelines for the work, the last of which reads: "This ministry is not for kicks, but for keeps."

A good book for those seriously interested in prison work; good also for those already involved in it; and helpful for those who simply wish to be somewhat better informed about how Christians should view the prisoner.

Mennonite education

Mennonite Education: Issues of Facts and Changes by Donald Kraybill, published by Herald Press, Scottdale, Penn. and Kitchener, Ont. Reviewed by Mel Elzinga.

I found the first two chapters of this book difficult to read because the author spends 75% of the first chapter telling us what Mennonite Education is not. Indeed only the final four pages of the first chapter clearly tells us the issues that are involved in this study of Mennonite education.

The second chapter focuses on the facts but Mr. Kraybill does not co-ordinate them for the reader. The studies and statistics of each researcher are dealt with individually and the author leaves it up to the reader to correlate the findings of six separate studies. Therefore, I found this chapter inconclusive.

It was not until the third chapter "Changes," that I found anything of real value. The author steps back from the objective, impersonal facts and renders a warm and personal account of the changes that face the Mennonite community in a changing, industrialized, urban society.

The changes laid out in this book transcend the Mennonite group. They are the same difficulties that face any church or denomination today. For this chapter alone, I would recommend that you purchase the book, skip the first two chapters and read only the last one.

the jean boutique

351 WILSON ST., ANCASTER 648-1561

LADIES - jeans and cords which really do fit! - narrow at the waist, wider at the hips - in many styles. Also, shirts, velours, etc.

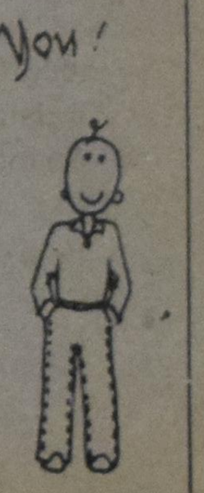
GUYS - Bomber jackets, shirts, tops, velours and jeans in his favorite brand. We stock 38 leg length too!

KIDS - cords and jeans in regular and slim fit. From size 2.

Open daily 9:30-5:30, Thur. and Fri. till 9 p.m.

Hope to see you soon!

KEN AND SHIRLEY VANDERLAAN



DUTCH MAGAZINES

Lectori Salutem introduces the perfect CHRISTMAS GIFT!:
a three month subscription to give to those dear to you:

Weekly magazines

Margriet
Libelle
Panorama
Nieuwe Revu
Story
Elseviers
Extra
Voetbal International
Viva
Donald Duck
Tina

Monthly magazines

Ariadne
Handwerken
Elegance
Avenue
Knip
Marion
Ons Konings Huis
Vrije Tijd Wonen
Handig
Na Vijven
Ouders Van Nu

A gift for the giver!

We also have a gift for you who order the gift subscription! Choose one of the following fine illustrations, when you place your order:

"Kruissteek" — a special edition of the monthly "Handwerken"
"Hema Breibook" — with over 200 patterns: value of $6.37.
"Breishow" — special fall/winter edition: value of $7.78.
"Margriet Mode" fashion book with patterns: value of $9.54.
"Knippie" children's fashion book with patterns: value of $7.92.

Order today!!

CALL: (416) 563-7529

Your Christmas gift subscription order should be in by Dec. 1, 1978

LECTORI SALUTEM
P.O. Box 989
Beamsville, Ont.
L0R 1B0

Books

The inside story about confinement

Go-Boy! Memoirs of a Life behind Prison Walls, by Roger Caron; published by McGraw-Hill Ryerson Limited, 1978; price $10.95. Reviewed by Chaplain Rev. J. de Vries.

Often prisoners write their autobiography because they have an 'axe to grind'. While these efforts do serve inmates to release their frustrations and break the monotony of prison life, the manuscripts are poorly written and not fit for publication. **Go-Boy** is not such a vendetta against society or the malinformed. This book is a well-written and skillfully organized autobiography of Roger Caron. Roger spent 23 of his 39 years alive serving sentences in prisons and penitentiaries across Canada.

'Go-Boy' is the prison chant of encouragement to the escapees making their desperate attempt for freedom. Escape was the obsession and the skill of Roger Caron. The moving accounts of six successful escapes keep the reader unbelievably spell-bound. Yet this book is no sensational piece of fiction literature. Caron's accounts of prison experiences ring painfully true to what the prisoner in today's penitentiary lives through.

Through the person of Roger Caron the reader enters the hostile prison milieu; encounters the death-gnawing agony and boredom of 'doing time'; confronts numerous suicides of fellow inmates; and then re-enters a fast-moving society without preparation, direction, or stamina to cope acceptably.

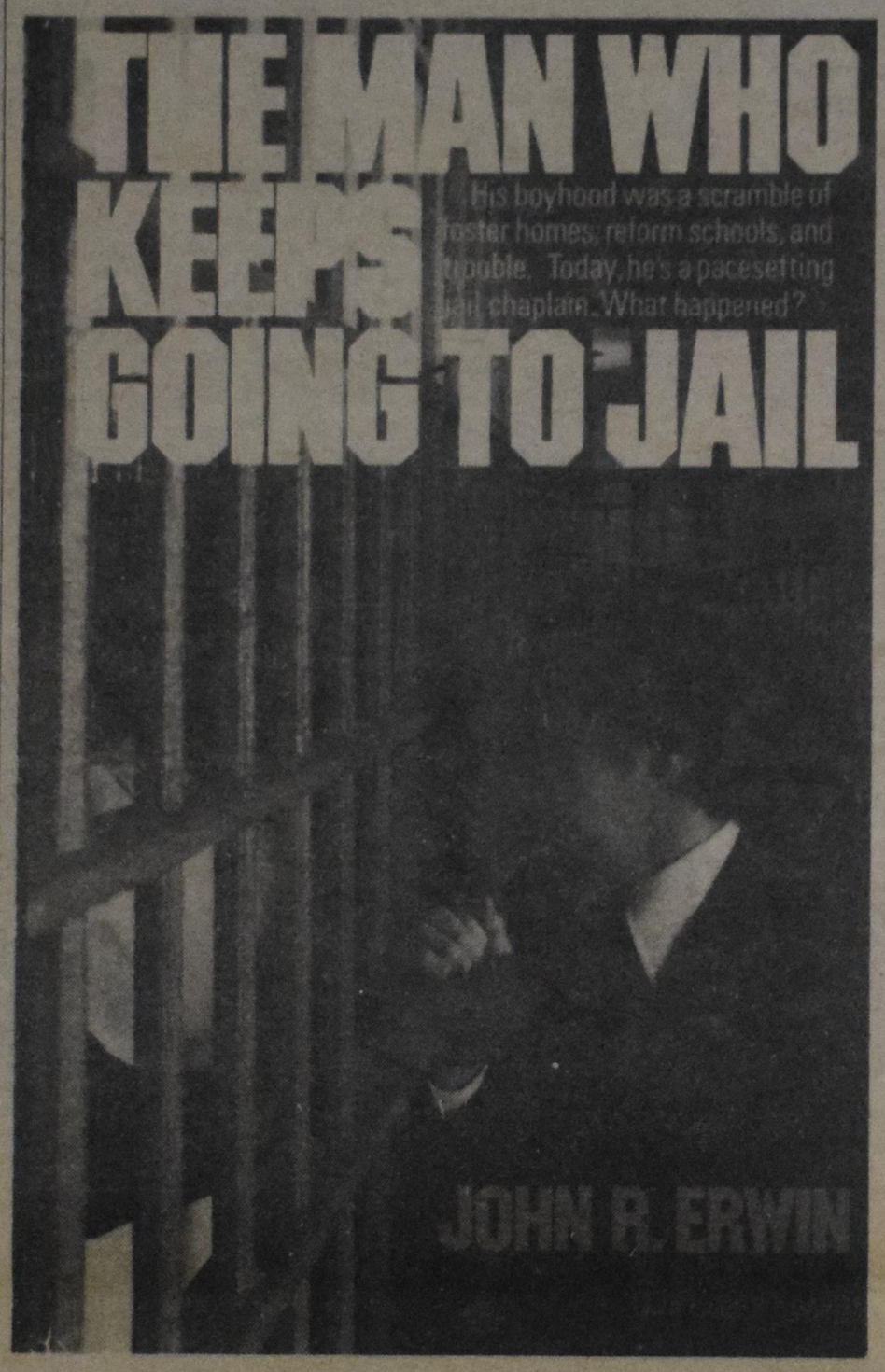
Although Caron says he came from a religious home, little is mentioned of Christian values, hopes, or dreams. Little is said about visitors or support from the outside world while he was doing his 23 years behind bars. Sports were helpful in maintaining sanity and in filling time. But sports did not help him to begin life over again.

Caron does not scapegoat society for his predicament and failures. That is the strength that gives this book credibility. As an introduction to the mindset and thinking of a prisoner, this book is surpassed by very few others on the book market today.

Soon Roger Caron will begin a prison release program. Will he 'make it' back into society successfully? Through strong self-determination Caron has mastered an incredible ability to write. The reader is left with the impression that all will now be well with the 'escape artist' become 'author'. May Caron make it with the blessings of us all. However, it is an often repeated story that tells of the prisoner with an impeccable prison record and glorious opportunities only to return again to prison.

What will feed Caron's new hope when the going gets rough? Will he avail himself to a new community from which he will draw personal and spiritual resources to win the battle? May the yet unanswered questions provide material for the final chapter of this fascinating and unfinished autobiography.

The inmate who returned


THE MAN WHO KEEPS GOING TO JAIL
His boyhood was a scramble of foster homes, reform schools, and trouble. Today, he's a pacesetting jail chaplain. What happened?
JOHN R. ERWIN

The Man Who Keeps Going To Jail, by John R. Erwin; published by David C. Cook Publishing Co., 1978; 171 pages; price $6.95. Reviewed by Chaplain Rev. J. de Vries.

"I am convinced you will never make a satisfactory adjustment in life. You'll probably spend your time in jail, said the Indiana judge upon sentencing John R. Erwin to prison.

This book presents a dramatic and convincing illustration that no one is beyond rehabilitation. After spending years in foster homes, orphanages, and jail, John R. Erwin's life took a u-turn at the age of 22. As told to his wife, this book describes the growth and radical maturation of the successful Cook County Jail chaplain. With no home life and a totally negative self evaluation, so common to prisoners, what good would Erwin be to the world, much less the cause of Christ? His aching loneliness is transformed by a realization of his worth and a new life. While he attended a Bible College he is introduced to the Chicago Cook County Jail ministry. Increasing identification and involvement with the 'prison fraternity' lead to his engagement as chaplain.

Will Erwin's ministry be to 'preach' to inmates or must the immediate needs of the illiterate Cook County Jail residents be met first? The dilemma is resolved through Erwin's realization that man first must have bread in order to be able to receive the 'Word of Life'. Erwin did what sociologists had spent thousands of dollars proving was impossible — he taught the illiterates to read.

Despite the trials of PACE (Programmed Activities for Correctional Education), in 1967 Erwin received national attention. His sharpened insight into the thinking of the prisoner equipped him to relate incarnationally as a chaplain and bringer of hope in darkness. The PACE program has resulted in many changed lives for new members of Christ's family. The total ministry to the needs of men in their fallen and apostate condition was the key to Erwin's blessed ministry. It is an illustration of costly grace in contrast to cheap grace.

The prisoner's aching loneliness leads him to try religion or God. Erwin knows that with the right style or gimmicks total conversion can be manipulated in prison. Erwin does not preach this false Christianity rooted in illusionary feelings. Erwin's own conversion led him to a life of an often times exasperating service of the Lord among prisonners.

This book merits the attention of every Christian who wishes to be obedient and sensitive to Christ's call in the ministry among the lost brothers and sisters in jail. After the Word of Christ transformed Erwin's life, he returned to spend time in jail so that others could also find true freedom that never ends.

A better approach to prison education

Dead Man Walking: Teaching in a Maximum Security Prison by W. Reason Campbell; published by Longman Canada Ltd., Don Mills, Ont. 1978; 274 pages. Reviewed by Chaplain Rev. J. de Vries.

W. Reason Campbell was hired to teach high school English in the California Maximum Security Prison, not the local Christian High School. Will this well qualified trainer of two thousand teachers across North America survive in the prison milieu of murderers, rapists, anarchists, and failures? Campbell was convinced that his nonconventional teaching approach through discussion rather than authoritarian lecture would also be effective in prison. This book is the provocative account of his two years filled with frustrations endured with the prison bureaucracy, with phychological and physical threats of violence, with personal insights into the uprooted prisoners, their strange experiences, and their shrewd understanding of human nature, justice and morality.

"A prison chains the body but the mind is free to go on exploring." With this humanitarian motivation, Campbell brings humanity, life, and renewed self-respect to vegitating and "dying" prisoners. The author's teaching techniques has proven to be more effective behind prison walls than a conventional lecture approach to teaching. The students are introduced to literary works after which they discuss them and must come to their own solutions. If this method of teaching were universally applied in prisons, it can be suggested from Campbell's experience that prisons' inhuman and intolerable degradation of human people would be a little more bearable.

This book is a stimulating, provocative, and unusual entrance into the world of the prisoner, staff, and prison. Campbell taught the prison's incorrigible and hopelessly impossible inmates. The reader begins to understand why there are prison riots, hostage takings, and suicides. Campbell is living evidence that prison staff can make a difference despite the fact he is working in an archaic system.

Personally, it is a great challenge to communicate the Gospel to prisoners. Since I have been using more of Campbell's suggested discussion techniques, our prison worship services have resulted in more participation, greater attendance, and more interest in the message of the Bible. As many prisoners are failures in both living and in crime, they cannot be expected to find their own solutions to their problems. But with the Bible in hand and an openness among prisoners to question, doubt, agree and disagree, the worship service and discussion opens the Word of Life to many who could never be bothered.

SPECIAL OFFER EXTENDED!
till December 15!

Due to delays caused by the recent postal strike we are extending the deadline on our special offers till December 15. See your previous C.C.'s for titles and mail your order today!

Please note the address:
NOW IN BURLINGTON ONLY:

THE Family Christian Bookstore

750 GUELPH LINE (OPP. BURLINGTON MALL),
BURLINGTON, ONT. L7R 3N5
PHONE (416) 637-9151

Please send books: _____

_____

Name _____

Address _____

_____ Postal Code _____

FREE BOOK WITH EVERY ORDER
(if mailed to us before Dec. 15)

A copy of Dr. Schrotenboer's highly informative book, "Conflict and Hope in South Africa" will be sent with your order, if mailed to us before Dec. 15, no charge.

FREE POSTAGE
We will pay the postage on all orders which are prepaid and mailed before Dec. 15.

Add ANY other titles you may want: we will send them.

Amount of Order _____
AMOUNT ENCLOSED _____